ديوان

عمرو بن قميئة

تحقيق وتعليق

شارلز لايل

طبعة باريس سنة ١٩١٩م

THE POEMS

OF

'AMR SON OF QAMĪ'AH

OF THE CLAN OF

QAIS SON OF THA'LABAH,

A BRANCH OF THE TRIBE OF

BAKR SON OF WĀ'IL

EDITED AND TRANSLATED

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THE DĪWĀN

OF

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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I

١ خَلِيلَيَّ لَا تَسْتَعْجِلَا أَنْ تَزَوَّدَا ... وَأَنْ تَجْمَعَا شَمْلِي وَتَنْتَظِرَا غَدَا

٢ فَمَا لَبَثٌ يَوْمًا بِسَابِقِ مَغْنَمٍ ... وَلَا سُرْعَتِي يَوْمًا بِسَابِقَةِ الرَّدَى

٣ وَإِنْ تُنْظِرَانِي اليَوْمَ أَقْضِ لُبَانَةً ... وَتَسْتَوْجِبَا مَنًّا عَلَيَّ وَتُحْمَدَا

٤ لَعَمْرُكَ مَا نَفْسٌ بِجِدٍّ رَشِيدَةٌ ... تُؤَامِرُنِي سِرًّا لِأَصْرِمَ مَرْثَدَا

٥ وَإِنْ ظَهَرَتْ مِنْهُ قَوَارِصُ جَمَّةٌ ... وَأَفْرَعَ فِي لَوْمِي مِرَارًا وَأَصْعَدَا

٦ عَلَى غَيْرِ ذَنْبٍ أَنْ أَكُونَ جَنَيْتُهُ ... سِوَى قَوْلِ بَاغٍ كَادَنِي فَتَجَهَّدَا

٧ لَعَمْرِي لَنِعْمَ المَرْءُ تَدْعُو بِحَبْلِهِ ... إِذَا مَا المُنَادِي فِي المَقَامَةِ نَدَّدَا

٨ عَظِيمُ رَمَادِ القِدْرِ لَا مُتَعَبِّسٌ ... وَلَا مُؤْيِسٌ مِنْهَا إِذَا هُوَ أَوْقَدَا

٩ وَإِنْ صَرَّحَتْ كَحْلٌ وَهَبَّتْ عَرِيَّةٌ ... مِنَ الرِّيحِ لَمْ تَتْرُكْ لِذِي المَالِ مِرْفَدَا

١٠ صبرت على وطءِ الموالي وحطمهم ... إذا ضنّ ذو القربى عليهم واخمدا

١١ ولم يحمِ فرج الحيّ إلّا محافظ ... كريم المحيا ماجد غير أحردا

The whole of this poem is in *Agh.* xvi, 164, *Naṣr.* 293–294; vv. 4–11, without the prelude, make up No. 54 of the Brit. Mus. MS. of the *Mufaḍḍalīyāt* (Bm) and No. 74 (fol. 113 *r.* and *v.*) of the *Kitāb al-Ikhtiyārain* (Kk), both of which insert v. 11 between vv. 8 and 9. The *Maṣāri' al-'Ushshāq* (Const. ed.) p. 329 has the story, and quotes vv. 4, 8, 5, and 6.

2. *Agh.* بسائقة, بسائق, لبثي.

3. *Agh.* تنظرا في اليوم.

4. *Maṣāri'*, Kk and Bm نَفْسِي. *Agh.* سوا. Kkc: ويروى لِأَشْتِمَ: اي ما هِيَ برشيدةٍ اذ تُكلّفني أن اشتم عمّي.

5. *Maṣāri'*, بوائقُ, فقد. *Agh.* لؤمي, وافرغ, منّى. Kkc and Bmc: القوارص العيب والتنقّص . والجمّة الكثيرة . أفْرَعَ انْحَدَرَ اراد وإنْ صعّد في امري وصوّب : وافرع حرف من الاضداد يقال افرع اذا انحدر وافرع اذا صعّد.

6. *Maṣāri'* جاهِدٍ (for كادني). *Agh.* على غير جرم. Bm and Kk: وَمَا ذَاكَ مِنْ قَوْلٍ أَكُونُ جَنَيْتُهُ.

7. *Agh.* بخلّة. Bm and Kk يُدْعَى. Kkc and Bmc: يُدْعَى بِحَبْلِهِ اي يُدْخَل في جِوارِه . والمقامة المجلس . والتنديد رفع الصوت.

8. Kk متعلس (*sic*). *Maṣāri'* اخمدا (for اوقدا).

9. Kk فإنْ. *Agh.* مرقدا (*sic*). Kkc and Bmc:

كحل هي السَّنَة الشديدة الجدبة . وصَرَّحَتْ خَلَصَتْ . ومِرْفَد ما يُرْفَد به الضَيْفُ اي يُعْطَى: وانشد

لَـهَا مِرْفَدٌ سَبْعُونَ أَلْفَ مُدَبَّجٍ ... فَهَلْ فِي مَعَدٍّ مِثْلُ ذَلِكَ مِرْفَدَا

والعَرِيَّة البارِدة : يقال يومٌ عَرِيٌّ وغَداة عَرِيَّة : ويقال أجِدُ عُرَوَاءَ الحُمَّى اي حِسَّها وبَرْدَها : ويقال ريحٌ عَرِيَّة اذا كانت السماء نَقِيّة من السحاب وهو اشدّ ما يكون من البرد.

10. *Agh.* خطبهم (*sic*). Kk وطى العوالى وحكمهم (*sic*). Kkc and Bmc: ويروى وَأَجْمَدَا اي لم يُعْطِ شيأً . وَطْؤهم غشيانُهم وحَطْمهم ركوبهم إيّاه : قال انما قال هذا وذكره لأنّه ضَرَبَهُ مَثَلاً. ومعنى أَخْمَدَ أطْفَأَ نارَهُ ✡ [يعني اخمد ناره بُخْلاً . ورُوِيَ أَجْمَدَا والمُجْمِد البخيل *Agh.* c]

11. *Agh.* اجردا (*sic*), with note الاجرد الجعد اليد البخيل. Kk and Bm إِلَّا ٱبْنُ حُرَّةٍ. Kkc and Bmc: ويروى إلّا مُحافِظٌ . قال وفَرْج الحَيّ موضعُ الثَّغْرِ الذي يُخاف منه . والمُحَيَّا الوجه . والأَحْرَدُ الجعد اليد الذي لا يُعْطِي شيئاً.

yad'uwahu ilà-l-Islāmi wa-ya'riḍahu 'alaihi, "The Prophet did not despise anyone *so as not to invite* him to accept Islam or to offer it to him"; so also in Ṭabarī, i, 1397[20]: *'akramtu saifa Rasūli-llāhi 'an 'aqtula bihi-mra'atan*: "I honoured the sword of the Prophet so much that *I could not kill* a woman with it."*

"To gather provision for the way," *tazawwud*, is used metaphorically of pleasant memories which friends carry away with them after parting: see index to *Mufaḍḍt.* ii, p. 384.

Shaml is a word not adequately explained by the Lexx.: it is a vague and rather general term, but when construed with *jam'* may be rendered "harmony, unity of feeling, pleasant intercourse." *Cf.* Ibn Hishām 518[8]: *Amsau bi-ḥamdi-llāhi mujtami'i-sh-shamli.* "They were—God be praised!—living together in harmony."

(2) That *maghnam* here has the meaning of "gain," and not of "spoiling" appears to be clear from the parallel passage of Muraqqish, where *saiban muqbilā* corresponds to it.

(5) Notice the two opposite meanings of *afra'a* "he ascended," and also "he descended": here the sense is the latter.

(6) The reference, according to the tradition, is to Marthad's young wife: see the story as cited above.

وقال

II

١ ارى جارتي خفت وخف نصيحها   وحب بها لولا النوى وطموحها

٢ فبيني على نجم شخيس نحوسه   واشام طير الزاجرين سنيحها

٣ فإن تشغبي فالشغب مني سجية   إذا شيمتي لم يوت منها سجيحها

٤ اقارض اقواما فاوفي قروضهم   وعف إذا اردى النفوس شحيحها

٥ على ان قومي اشقذوني فاصبحت   دياري بارض غير دان نبوحها

---

* I owe this explanation of the verse, and the examples cited of the peculiar use of *'an* with ellipse of the negative, to Prof. Bevan. The translation offered in *Mufaḍḍalīyāt* ii, 169 of these two verses of 'Amr's is incorrect, and that now given should be substituted for it.

٦ تَنفُذ مِنهم نافِذاتٌ فسؤنَني وأضمرَ أضغانا عليَّ كُشوحُها

٧ فقلتُ فِراقُ الدارِ أجملُ بيننا وقد ينتئي عن دارِ سوءٍ نزيحُها

٨ على أنّني قد أدّعي بأبيهِمِ إذا عمّتِ الدّعوى وثاب صريحُها

ثابَ صَرِيحُها كَثُرَ النّداءُ بالصّرِيح وذَهَبَ الّذين لَيْسُوا صُرَحاءَ ۞

٩ وأنّي أرى دِيني يوافِقُ دِينهم إذا نَسَكوا أفراعُها وذَبِيحُها

ويروى نُسِكَتْ وهو اجود . وأفْراع جمع فَرَعٍ وهو حُوارٌ صغير يُذْبَح في اوّل النتاج ويُلْبَس جِلْدُه آخَر وكذلك [كانوا] يفعلون في اوّل النتاج ۞

١٠ ومنزلةٍ بالحجِّ أخرى عرفتُها لها نُفعةٌ لا يُستطاعُ بروحُها

نُفْعَة يعني المَشْعَر كانت ربيعةُ تَقِفُ به لَيْسَ لهم غَيْرُه ۞

١١ بِودِّكِ ما قومي على أن تركتِهِم سُلَيمى إذا هبّتْ شَمالٌ وريحُها

اي على وُدِّكِ قَوْمي وما زايدة . وأذَمُّ ما يكون الشمال عندهم في الجَدْب وحِينَئِذٍ . يُحبُّون اهلَ الإطْعامِ والإيْسارِ ۞

١٢ إذا النجمُ أمسى مغرِبَ الشمسِ رابِئًا ولم يكُ برقٌ في السّماءِ يُلِيحُها

يُلِيحها يَحْمِلها على ان تَلُوحَ ۞

١٣ وغابَ شُعاعُ الشمسِ في غيرِ جُلبةٍ ولا غمرةٍ إلّا وَشِيكًا مُصوحُها

١٤ وهاجَ عماءٌ مُقشعِرٌّ كأنّه نقيلةُ نعلٍ بانَ منها سَرِيحُها

١٥ بأيديهِمِ مقرومةٌ ومَغالِقٌ يعودُ بأرزاقِ العِبادِ مَنِيحُها

١٦ وملمومةٍ لا يَخرِقُ الطَّرفُ عرضَها ... لَهَا كَوْكَبٌ فَخمٌ شَدِيدٌ وُضُوحُهَا

١٧ تَسِيرُ وتُزجِي السَّمَّ تحتَ نُحورِها ... كَرِيهٌ إِلَى مَنْ فَاجَأَتْهُ صَبُوحُهَا

١٨ عَلَى مُقْذَحِرَّاتٍ وَهُنَّ عَوَابِسٌ ... ضَبَائِرُ مَوْتٍ لَا يُرَاحُ مَرِيحُهَا

١٩ نَبَذْنَا إِلَيْهِمْ دَعْوَةً يَالَ مَالِكٍ ... لَهَا أُرْبَةٌ إِنْ لَمْ تَجِدْ مَنْ يُرِيحُهَا

٢٠ فَسِرْنَا عَلَيْهِمْ سَوْرَةً ثَعْلَبِيَّةً ... وَأَسْيَافُنَا يَجْرِي عَلَيْهِمْ نُضُوحُهَا

٢١ وَأَرْمَاحُنَا يَنْهَزْنَهُمْ نَهْزَ جُمَّةٍ ... يَعُودُ عَلَيْهِمْ وِرْدُنَا فَنَمِيحُهَا

نَهْزَ جُمَّةٍ اي انتزاع ما فيها : يقول كُلَّما وردناها عُدْنا اليها ۞

٢٢ فَدَارَتْ رَحَانَا سَاعَةً وَرَحَاهُمُ ... وَدَرَّتْ طِبَاقًا بَعْدَ بَكْءٍ لَقُوحُهَا

٢٣ فَمَا أَتْلَفَتْ أَيْدِيهِمُ مِنْ نُفُوسِنَا ... وَإِنْ كَرُمَتْ فَإِنَّنَا لَا نَنُوحُهَا

٢٤ فَقُلْنَا هِيَ النُّهْبَى وَحَلَّ حَرَامُهَا ... وَكَانَتْ حِمًى مَا قَبْلَنَا فَنُبِيحُهَا

٢٥ فَأُبْنَا وَآبُوا كُلُّنَا بِمَضِيضَةٍ ... مُهَمَّلَةٍ أَجْرَاحُنَا وَجُرُوحُهَا

بمضيضة اي قد أَمَضَّنا الجِراحُ . مُهَمَّلة أُهْمِلْنَ فلا يُطْلَبْنَ ۞

This poem is in Kk (No. 70, foll. 109 *v.* to 112 *r.* with full commentary) and Bm (No. 146). Vv. 1–4 and 23, 25 are in BQut., *Shi'r*, p. 222; vv. 1, 2 and 11 are in *Iqtiḍāb* 455–6; v. 2 in Murtaḍà, *Amālī* ii, 110; v. 15 in Suyūṭī, *Ashbāh* iii, 32, and in LA the following vv. are cited:

v. 2 LA iii, 322[1] } with 'Amr's name.
v. 3 ,, i, 486[18] }
v. 16 ,, ii, 216[15] anon.

1. BQut. وحُبَّ بها. Kkc: النَّصِيح جارُها الذي يَنْصَحُ لها . وقوله وحَبَّ بها اي ما أَحَبَّها إِلَيَّ :
وانشد للحرث بن وَعْلَة * وَلَحَبَّ بِالآيَاتِ وَالرَّسْمِ *

2. BQut. سَنِيحٍ نُحُوسُهُ (with شخيص as *v.l.*): LA and Murtaḍà طَيْرٍ سَنِيحٍ نُحوسُهُ : Kk and Bm سَجِيسٍ نُحُوسُهُ (with note يقال لا آتيكَ سَجِيسَ الدَهْرِ اي مُسْتَمَرَّهُ). The *Iqtiḍāb* has شخيس.

3. BQut. فالشَّعْبُ مِنْكَ (*sic*). Kkc and Bmc: يقول انا أَشْعَبُ على مَنْ يَشْعَبُ عليَّ : ومثله

فَإِنْ تَقْصِدِي فَالقَصْدُ مِنّي سَجِيَّةٌ   وَإِنْ تَجْمَحِي تَلْقَيْ لِجَامَ الْجَوَامِحِ

والسَّجِيحِ الطريقة من الخير والشرّ [يقال مرّت العين على سُجوحها وسَجْحها ۞ [Bmc

4. BQut. أَبْدَى النُفُوسَ, بِقَرْضِهِمْ. Kk and Bm as text.

5. Kkc and Bmc: أَشْقَذُوني طَرَّدُوني وباعَدُوني . والنُبُوح ضَجَّةُ الناس وصياحُهم ۞

6. Kkc and Bmc: اي مَرَّتْ بي أَشْياءُ مِنْهم ظَهَرَتْ وأَضْمَرُوا أَشْياءَ لم تَظْهَرْ لي

7. Kk as text. Bm عَنْ دَارِ قَوْمٍ. Kkc: النَزِيح المتباعد يقول مَنْ تباعَدَ عنها لم يُصِبْهُ منها شيءٌ يُوذِيه ۞

8. Kk أُتَّمِي لِأَبِيهِمِ, Bm أَتَّمِي بِأَبِيهِمِ.

9. Kk and Bm as text. Kkc and Bmc: الفَرَعُ ضربٌ من الشاءِ يُذْبَحُ ويُوخَذ جِلْدُه فيجعل على شي (*sic*) آخر: والذبيح نُسُكٌ ۞ [يقول انا وإنْ ذَهَبْتُ الى قومٍ لا يُفْرِعُونَ ولا يَذْبَحون فديني مُوافِق دِينِ قومي : Bmc]

10. Omitted in Kk and Bm. The word نُفْعَة (so vocalized in MS.) is not in the Lexx.

11. Kkc and Bmc: يقول بِوُدِّكِ مُجاوَرَةَ قومي اذا كان الزمان هكذي اي في هذه الحال. But compare *Mufḍl.* p. 476, v. 11 of poem L (Muraqqish al-Akbar), and commentary.

12. Kkc ۞ يُلِيحُها اي يَدَعُها تلوح ومعنى لاح ظهر. Bmc adds: رابِئًا قال هذا وقتٌ اذا كان الشتاء يقول لم يكن في السمآء بَرْقٌ يُظْهِرُ السماء حتى تلوحَ : كان كذلك. Bm goes on:—لاح البَرْقُ وألاح ۞

13. Bm ولا غَمْرَةٌ: Kk not clear. Kkc: في غَيْرِ جُلْبَةٍ اي تغيب في عقب غيمٍ. وقوله غمرة يريد شدة...مُصوحها ذَهابُها ۞

Bmc: غاب ذهب وذلك ان يكون في الجَدْب تغيب الشمس في عَقْبِ غَيْمٍ. وشيك سريع ۞

14. Kk and Bm غُمامٌ. Kkc: النقيلة نعلٌ قد تقطَّع خِصافُها وذَهَبَتْ والسريح السُيُور: شبَّه السحاب بذلك لانها يابسة لا مآء فيها ۞

Bmc: نقيلةٌ نعلٌ خَلَقٌ وهي الرِقاع : والسريح السُيور التي تُخْصَفُ بها : يقول ذهَب خِصافُها فهي خَلَقٌ : وانّما شبَّه السحاب بذلك لانّها يابسة لا ماء فيها ۞

After v. 14 Kk and Bm have two additional verses:

(14 *a*) إِذَا عُدِمَ الْمَحْلُوبُ عَادَتْ عَلَيْهِمُ   قُدُورٌ كَثِيرٌ فِي الْقِصَاعِ قَدِيحُهَا

Kkc: عُدِمَ المحلوب لم يُوجَدْ: والقديح المغروف ۞. Bm reads أُعْدِمَ for عُدِمَ, and notes ويروى اذا عُدِمَ المحلوب ۞

يَثُوبُ عَلَيْهِمْ كُلُّ ضَيْفٍ وَجَانِبٍ كَمَا رَدَّ دَهْدَاهَ الْقِلَاصِ نَضِيحُهَا (14 *b*)

Kkc: الجانِب الغريب. ودَهْداهُ القِلاص صِغارُها. والنضيح الحَوْض: اي هم يصيرون الى ذلك كما تصير هذه الابل الى الحوض ۞

15. For بِأَيْدِيهِمْ Kk and Bm have بِأَايِهِمْ (بِآيِهِمْ), and العِيال for العِباد: Bm has العِباد as *v.l.* Kkc: بآيِهم بعَلاماتِهم. والمغالق السِهام واحدها مغْلَق. والمقرومة منها المُعلَّمة لأن تُعْرَف. والمنيح سَهْمٌ يُسْتعار يُدْخَل في القداح [اذا خَرَجَ أُعِيدَ Bmc] يقول يَخْرُجُ كثيرًا فيخرج معه سهمًا (*sic*) [سَهْمُنا Bmc] ۞

16. Kkc and Bmc:

ملمومة كتيبة مجتمعةٌ [مَلْساءُ Bm] لا يَنْفُذها الطرف من كثرتها. والكوكب مُعْظَم الشيء ۞

17. Our MS. has corruptly الشَّمْسَ for السَّمَّ, and كريمٌ for كريه, which are the readings of Kk and Bm. Kkc and Bmc: يريد تُقَدِّم السَّمَّ بين أَيْدِيها ۞.

18. Kkc and Bmc: المُقْذَحِرّ الذي يتهيّأ للشَّدّ وعَبَس. ضبائر موت اجناس (?) موت. لا يُراحُ مُرِيحُها يقول لا يُعادُ عليها [عليهم Bm] فهو [مُتقدّم?] أبدًا ۞

Bm adds ويقال سَحاباتُ مَوْتٍ.

19. Our MS. has يال عامرٍ for يالَ مالكٍ, which is the reading of Kk and Bm. This seems evidently to be a careless slip of the copyist. Kkc: نَبَذْنا اليهم أَلْقَيْنا اليهم دعوةً. لها إِرْبَةٌ لها حاجةٌ. مَنْ يُرِيحها مَنْ يَرُدّها بِفِداءٍ وبما تُرَدُّ بِه: اي لمّا رأيْناهم دعونا يال مالك يعني قومه ۞

20. For تُغْلَبِيَّةً Kk reads أَوْهَنَتْهُمْ, Bm وَهَنَتْهُمْ (*sic*). Kkc: فَسُرْنا اليهم اي ارتفعنا اليهم وسَمَوْنا بالسُّيوف: قال الراجز * فَرُبَّ ذي سُرادِقٍ مَحْضُورِ * سُرْتُ إِلَيْهِ فِي أَعالِي السُّورِ * اي ارتفعتُ اليه فَقَهَرْتُهُ. والنَضْح وجمعه نُضُوح ما تطايَرَ على صفائح السُيوف من الدم: والنَضْخ بالخاء اكثر من النضح. أَوْهَنَتْهم أَضْعَفَتْهم ۞

21. Kk وَنَمِيحُهَا, Bm وَيَمِيحُهَا. Kkc: قوله يعود عليهم اي نطعُن عليهم مرّةً بعد مرّة. وقوله ونميحها اي نَمِيحُ الجَمَّةَ نَسْتَخْرِجُ ماءها. ونَهْزُها اي يَنْزِعْنَ ماءها ۞ (Bmc substantially the same)

22. Kkc (Bm no scholion): فدارَتْ رحانا اي جَماعَتُنا وانما يَصِف اعتراكَهم في الحرب يُشَبِّهُهُ بدَوَرانِ الرَحا. والبُكْءُ قِلَّة الدرّ واللَقُوح الناقة وانما ضرَبه مَثَلاً ۞

23. Kkc and Bmc: يقول من قتلوا مِنّا فإنّا لا نَنُوح عليه لأنا صُبُرٌ على المصائب لا نبكي على هالكٍ ۞

24. Kkc: النُهْبَى فُعْلَى من النَّهْب. وقوله وحَلَّ حَرامُها يقول ما كان يُمْنَعُ حَلّ لنا فَأَبَحْناهُ وقد كان [حَرامًا]. وما ههنا صِلَةٌ ۞ Bmc *id.*

25. Kk مُهَمَّلَةً (Bm and BQut. as text مُهَمَّلَة). Bmc (Kk here defective through *lacunas* in original): مضيضة حُرْقَةٌ ما يُمِضّنا ويُمِضُّهم. مهمّلة قد أُهْمِلْنَ فما يُطْلَبْنَ ۞

After v. 25 Kk and Bm have an additional verse:

وَكُنَّا إِذَا أَحْلَامُ قَوْمٍ تَغَيَّبَتْ   نَشِحُّ عَلَى أَحْلَامِنَا فَنُرِيحُهَا (25 *a*)

اي نُرِيحُها كما يُرِيحُ الراعِي الغَنَمَ: اي لا تَغِيبُ عنّا: وانشد: * والأَحْلامُ غَيْرُ عَوازِبِ *

TRANSLATION

Vv. 1–3, prelude: v. 4, self-praise: vv. 5–7, quarrel with his people, perhaps connected with the false accusation brought against him by the wife of his uncle Marthad (see No. I). Vv. 8–15, praise of his tribe, notwithstanding their alienation. He uses the same battle-cry (v. 8), and observes the same religious rites (9, 10). In the bitterness of winter and famine they are foremost in feeding the hungry (11–15). Then follows a description of a battle with their foes, a mighty host (16–18), whom the House of Mālik encounter with a vigour equal to their own (19–22). His clan bear their losses with dignity (23, 24), and so do their enemies (25). Praise of their steadfastness (25*a*). The poem is regarded by Arab critics as a fine example of those which give due praise to the author's foes (*al-munṣifāt*), perhaps in this case the sister-tribe of Taghlib, with whom Bakr waged the long War of al-Basūs. Vv. 9 and 10 are specially notable for their mention of common religious rites, which are very seldom referred to in the ancient poetry.

(1) I see that my neighbour has flitted, and flitted also her admonisher: how love-worthy were she to me, but for distance and her self-will!

(2) Go thy way then, with a star that ceases not to carry an evil influence: the most ill-omened bird of the diviners is that which passes from left to right.

(3) And if thou oppose me, know that opposition is a character of mine, when my nature is not met with gentleness answering to its own.

(4) I exchange loans with my fellows, and I render honestly to them what is owing: I respect myself, [and am generous] what time niggardliness brings ruin to those who suffer from it.

(5) Notwithstanding that my people have driven me away, and my place of sojourn has come to be in a land the clamour of which is far different from that of mine.

(6) Piercing [calumnies] penetrated to me from them, and pained me, and their hearts cherished hatred against me within.

(7) Therefore I said 'To shift my abode is the best thing for me in the relations which exist between us: he who departs is quit of a dwelling that brings him pain':

(8) Notwithstanding that I shout [in battle] the war-cry of their Father's name, when the clamour spreads through the host, and those of pure stock gather close together;

(15) This verse, like v. 11, is imitated from one by the Elder Muraqqish, *Mufaḍḍt.* L, 12. The game of *Maisir* was played with ten arrows, seven of which carried portions of the slain camel which constituted the stakes, and were marked with notches (made with the teeth) indicating the number of portions assigned to each, while three were blank. Of these blanks the *manīḥ* was one. The game is constantly mentioned in the old poetry in connection with the feeding of the poor in times of famine by rich people, who offered their camels for slaughter, and by means of the game distributed the charge among themselves. See *Mufaḍḍt.* ii, index, *s.v. Maisir.* Another possible meaning of *manīḥ* is "borrowed," *i.e.*, a lucky arrow borrowed for its good luck: LA iii, 446, bottom. See note at end of this book referring to Ṭarafah viii, 3.

(17) The MS. has *tuzji-sh-shamsa*, which seems to make no sense. Kk and Bm have *tuzji-s-samma* (repeated in the gloss), which I take to refer to the deadly spear-points, couched in the onset. The wounds of spear-points are called *samman muqashshabā* in *Mufaḍḍt.* cxiii, 19; and in No. XIII, v. 27, *post*, our poet calls an arrow *dhu'āf*, "poison." Prof. Bevan suggests reading *sumra*, "tawny [spears]," but this seems to me unnecessary. The feminine pronoun in *ṣabūḥuhā* probably refers to *malmūmah* in v. 16.

(18) The word *ḍabā'ir* in this verse is not clearly explained in the Lexx., which render it "troops," or "companies," and the gloss of Kk has an illegible and unintelligible word for it: it seems probable that it is a *metathesis* of *ḍarā'ib*, "divers kinds." The additional gloss in Bm seems to indicate a reading *ṣabā'ir*, pl. of *ṣubārah*, "a white cloud." The verb *arāḥa* occurs three times in this poem, in vv. 18, 19, and 25*a*; in each case the primary sense is "to bring home (camels) from pasture in the evening"; used metaphorically, it is applied to warriors returning home after fight, and *murīḥ* means the herdsman (*i.e.*, captain or leader) who controls them. In v. 18 I understand the sense to be that the leader of the enemy's party cannot be turned back, and similarly those who follow him.

(19) In this verse the battle-cry, *da'wah*, is personified in *lahā 'irbatun*: "it has a craving" which must be satisfied, and goes onwards until it finds some one who leads it back homewards (*yurīḥuhā*) satiated with blood.

(21) The verb *nahaza* is properly to draw a bucket through the water in order to fill it: *Naq.* 779^{10}. The comparison of spears to well-ropes is a commonplace in the ancient poetry: *e.g.*, *Mufaḍḍt.* xxii, 21.

(22) For the "War-mill" cf. *Mu'allaqah* of Zuhair v. 31, and that of 'Amr b. Kulthūm v. 26. Since a mill does not yield milk, the fem. pronoun in *laqūḥuhā* must refer to *Ḥarb*, War, understood: see index to *Mufaḍḍt.* ii, 336 "War."

وقال

III

١ إنْ أكُ قد أقصرتُ عن طولِ رحلةٍ   فيا ربَّ أصحابٍ بعثتُ كرامِ

٢ فقلتُ لهم سيروا فدىً خالتي لكم   أما تجدون الريحَ ذاتَ سهامِ

٣ فَقَامُوا إِلَى عِيسٍ قَدِ انْضَمَّ لَحمُهَا ... مُوَقَّفَةٍ أَرْسَاغُهَا بِخِدَامِ

٤ وَقُمْتُ إِلَى وَجْنَاءَ كَالْفَحْلِ جَبْلَةٍ ... تُجَاوِبُ شَدْيِي نِسْعِهَا بِبُغَامِ

٥ [فَأَدْلِجْ حَتَّى تَطْلُعَ الشَّمْسُ قَاصِدًا ... وَلَوْ خَالَطَتْ ظُلْمَاؤُهَا بِقَتَامِ]

٦ فَأَوْرَدْتُهُمْ مَاءً عَلَى حِينِ وِرْدِهِ ... عَلَيْهِ خَلِيطٌ مِنْ قَطًا وَحَمَامِ

٧ وَأَهْوَنُ كَفٍّ لَا تَضِيرُكَ ضَيْرَةً ... يَدٌ بَيْنَ أَيْدٍ فِي إِنَاءِ طَعَامِ

٨ يَدٌ مِنْ بَعِيدٍ أَوْ قَرِيبٍ أَتَتْ بِهِ ... شَآمِيَةٌ غَبْرَاءُ ذَاتُ قَتَامِ

٩ كَأَنِّي وَقَدْ جَاوَزْتُ تِسْعِينَ حِجَّةً ... خَلَعْتُ بِهَا يَوْمًا عِذَارَ لِجَامِي

١٠ عَلَى الرَّاحَتَيْنِ مَرَّةً وَعَلَى الْعَصَا ... أَنُوءُ ثَلَاثًا بَعْدَهُنَّ قِيَامِي

١١ رَمَتْنِي بَنَاتُ الدَّهْرِ مِنْ حَيْثُ لَا أَرَى ... فَكَيْفَ لِمَنْ يُرْمَى وَلَيْسَ بِرَامِ

١٢ فَلَوْ أَنَّهَا نَبْلٌ إِذًا لَاتَّقَيْتُهَا ... وَلٰكِنَّنِي أُرْمَى بِغَيْرِ سِهَامِ

ويروى: فَلَوْ أَنَّنِي أُرْمَى بِسَهْمٍ تَقَيْتُهُ ۞

١٣ إِذَا مَا رَآنِي النَّاسُ قَالُوا أَلَمْ تَكُنْ ... حَدِيثًا جَدِيدَ الْبَزِّ غَيْرَ كَهَامِ

١٤ وَأَفْنَى وَمَا أُفْنِي مِنَ الدَّهْرِ لَيْلَةً ... وَلَمْ يُغْنِ مَا أَفْنَيْتُ سِلْكَ نِظَامِ

١٥ وَأَهْلَكَنِي تَأْمِيلُ يَوْمٍ وَلَيْلَةٍ ... وَتَأْمِيلُ عَامٍ بَعْدَ ذَاكَ وَعَامِ

This poem, except v. 4, is in Kk (No. 75), foll. 113*v.* to 114*r.*, and Bm, No. 55 (these add v. 5); vv. 9–15 are in *Agh.* xvi, 165; vv. 11, 15, 13, 14, 12, 10, 9 are in BQut., *Shi'r*, p. 223, in this order. In the *Kitāb al-Mu'ammarīn*, p. 68, are vv. 9, 11, 12, 13, 14, 10, and on p. 102 the same vv. in a slightly differing text; in Murtaḍà, *Amālī* i, 35, and in Buḥt., *Ḥam.* p. 292, vv. 9–12 and 14, 15; Jāḥidh, *Bayān* ii, 120, has vv. 7 and 8. *Khiz.* i. 338–9 has vv. 13, 14; v. 2 in Sībawaihi i, 76[2], v. 3 *id.* 120[22].

1. Bm قَصَّرْتُ (Kk as text): Kk and Bm فِتْيَانٍ. Kk notes: ويروى: عَنْ بَعْضِ رِحْلَةٍ.
2. Bm and Kk وَقُلْتُ. Kkc: ذات سَهامٍ ذات حَرُورٍ والسهام حَرٌّ يَتَوَهَّجُ فوق الارض.
3. Bmc and Kkc: الأَعْيَس البعير الأَبْيَض الى الصُهْبَة . وانْضَمّ لَحْمُها اي ضَمُرَتْ . واصل التَوْقيف مأخوذ من الوَقْف وهو الخَلْخال: وتسمّى العُقابُ مُوَقَّفَةً اذا كان في ريشها خطوطُ بَياضٍ: يريد السُيور التي تُشَدّ بها النِعال وهي سيور تشدّ في الرُسْغ ثمّ يُشَدُّ بها السَرائِحُ ۞
4. Omitted in Kk and Bm.
5. (Not in our MS.) Bmc: القَصْد الاِهْتِداء والقَتام الغُبار: يقول أَهْتَدِي في الظُلْمَة والغُبار ۞.
6. Kk عَلَى غَيْرِ وِرْدِهِ, but scholion has حين as text, and so Bm.

   Kkc: يقول لم أُؤخّرْ نَفسي عن وقت ورده ۞
7. Kkc: يقول: أَهْوَنُ كَفٍّ عليك كَفُّ غَرِيبٍ او قريبٍ تُصيب شيْئًا من طعامٍ تقع يَدُه بَيْنَ أَيْدِيهم ثم يذهب ۞
8. Kk, Bm, and *Bayān* read

   يَدُ مِنْ غَرِيبٍ أَوْ قَرِيبٍ بِقَفْرَةٍ   أَتَتْكَ بِهَا غَبْرَاءُ ذَاتُ قَتَامِ

   Kkc: اي عَشِيَّةٌ فيها رِيحٌ وغَبَرَةٌ
9. Kk and Bm, and Murtaḍà خَلَّفْتُ for جاوَزْتُ and عَنِّي for يَوْمًا: *Agh.* عنان لجام, عنّي, جاوزت: *Mu'amm.*, BQut., عَنِّي.

   Kkc: يقول لا أَجِدُ مَسَرَّ[ة] ما مَضَى من عُمْري كانّي خَلَعْتُ بها لجامًا: وقال الآخر

   كَأَنِّي وَقَدْ خَلَّفْتُ تِسْعِينَ حِجَّةً   خَلَعْتُ بِهَا عَنْ مَنْكِبَيَّ رِدَائِيَا

   [This v. is attributed to Labīd: see *Agh.* xiv, 94, and xvi, 165.]
10. Omitted by Kk and Bm, but inserted in Bm in margin between vv. 14 and 15: so also in *Mu'amm.* 69 and 102, between vv. 14 and 15. As in text in BQut., Buḥt., *Agh.* and Mbd *Kāmil* 124[19].
11. Buḥt. and Murtaḍà صُرُوف for بنات: BQut., *Agh.* 165[14], Murtaḍà, بِمَنْ. Kk, Bm, Buḥt., *Agh.* 165[5] read فَمَا بَالُ مَنْ يُرْمَى, and so *Mu'amm.* p. 102: on p. 68 as our text. Kkc: (*sic*) فكيف من يرمى وليس برامٍ يقول ما حال من يُرْمَى وليس نَبْلٌ إنّما يُرْمَى بضُعْفٍ وشَيْبٍ في الراس وفُتورٍ في اليدين والرِجْلين ۞
12. Kk, Bm, *Agh.* 165[15], as text: BQut., Buḥt. فَلَوْ أَنَّنِي أُرْمَى بِنَبْلٍ رَأَيْتُهَا. *Agh.* 165[6] فلو انّ ما ارمى بنبل رميتها (*sic*). *Agh.* and *Mu'amm.* 102 ولكنّما (on p. 68 as text).

13. Bm حَدِيدَ الْبَزِّ : Kk apparently جَدِيدَ : BQut. جَلِيدًا حَدِيثَ السِّنِّ : *Agh.* حديثا حديد البرى Murtaḍà جَلِيدًا حَدِيدَ الطَّرْفِ : *Mu'amm.* 102 as text, but p. 68 جَلِيدًا شَدِيدَ الْبَطْشِ.

Kkc: الْبَزِّ السلاح والكهام الكليل.

14. BQut. فَأَفْنَى, فلم يُفْنِ : *Agh.* وما يفن (*sic*): *Mu'amm.* 102 فَأَفْنَى : *id.* 69 فَنِيتُ وَلَمْ تَفْنَى مِـنَ الدَّهْرِ لَيْلَةً

Kkc: يقول افناني الدهرُ ولم أُفْنِه : والذي أَفْنَيْتُ من الدهرِ يتبيَّنُ عَلَيَّ ولم يتبيَّنْ عليه ✡

15. BQut. تَأْمِيلُ مَا لَسْتُ مُدْرِكًا : Murtaḍà وَيُهْلِكُنِي.

TRANSLATION

This piece has lost its prelude with the double rhyme. Vv. 1–6: in his old age the poet recalls his former prowess as a raider: after v. 6 there is probably a *lacuna*, in which the achievement of the raiders was described. Vv. 7 and 8 are detached verses which must have belonged to a passage describing the poet's liberality in offering hospitality to strangers. Vv. 9–15, an often-cited lamentation over the decay due to old-age.

(1) If now I have no longer the strength to undertake a long journey, how many noble companions have I led forth in time past!

(2) I said to them 'Go on your way—may my mother's sister be your sacrifice! Feel ye not the wind that burns with summer heat?'

(3) Then did they set themselves to the pale-coloured camels whose flesh had been trained down to hardness, their pasterns bound round with the thongs that tied on their shoes;

(4) And I betook myself to a stout she-camel, strong as a stallion, bulky, that answered my pulling tight her fore-girth with a roaring,

(5) And I journeyed with them the night through till the rising of the sun, taking my way unerringly although the darkness thereof was mixed with dust;

(6) And I brought them down to drink at a water just at the right time, where [by reason of its remoteness and freedom from disturbance] were gathered together a mixed multitude of sandgrouse and doves.

* * * * * * * *

(7) And the lightest hand of all in estimation, that can never do thee any harm, is the hand among other hands that is stretched into the vessel of food—

(8) Whether the hand of a stranger or one of near kin, brought to thee by a violent north-wind that blows the dust along.

* * * * * * * *

(9) Now am I, that have passed the space of ninety years, as though on a day I had stripped off the cheek-straps of my bridle;

(10) I raise myself painfully on three supports, by the help of my hands and a staff, and after that I stand upright.

(11) The Daughters of Time have shot at me from a place which I could not see: and how should he fare who is shot at, while he cannot shoot in reply?

(12) Yea, if it were an arrow that shot me, I could have defended myself against it: but I am shot with that which is not a shaft.

(13) When men see me, they say—'Art thou not he that but lately was bright with new arms and armour, no sluggish fighter?'

(14) Yea, I perish: but of Time I cannot kill even a night; and that which I slay of him amounts not even to a thread for stringing beads upon.

(15) I am slain by looking forward to day and night, and looking onward to year after year.

NOTES

(2) For the use of the word "sacrifice" here see index to *Mufaḍḍt.* ii, 385: the mother's sister, *khālah*, figures as its subject in *Mufaḍḍt.* xxxii, 1.

(3) For the leather shoes worn by riding-camels see *Mufaḍḍt.* ii, index, 385, and *ante*, No. II, v. 14.

(9) Apparently the poet compares himself to a war-horse which through age is no longer fit for use in battle.

(11) For "the Daughters of Time" cf. *Mufaḍḍt.* lxxx, 1.

(13) The scholia show that this verse (as usual in a passage much quoted) has a large number of variants.

وقال

IV

١ يَا لَهْفَ نَفْسِي عَلَى الشَّبَابِ وَلَمْ   أَفْقِدْ بِهِ إِذْ فَقَدْتُهُ أَمَمَا

٢ قَدْ كُنْتُ فِي مَيْعَةٍ أُسَرُّ بِهَا   أَمْنَعُ ضَيْمِي وَأُهْبِطُ الْعُصُمَا

الميعة الشباب والعُصْم الوُعول ۞

٣ وَأَسْحَبُ الرَّيْطَ وَالْبُرُودَ إِلَى   أَدْنَى تِجَارِي وَأَنْفُضُ اللِّمَمَا

٤ لَا تَغْبِطِ الْمَرْءَ أَنْ يُقَالَ لَهُ أَمْسَى فُلَانٌ لِعُمْرِهِ حَكَمَا

اي لا يَكُونُ حَكَمًا إلّا بعد أن يُشَيَّخ: قال مُرَقِّش

يَأْتِي الشَّبَابُ الْأَقْوَرِينَ وَلَا تَغْبِطْ أَخَاكَ أَنْ يُقَالَ حَكَمْ

٥ إِنْ سَرَّهُ طُولُ عَيْشِهِ فَلَقَدْ أَضْحَى عَلَى الْوَجْهِ طُولُ مَا سَلِمَا

٦ إِنَّ مِنَ الْقَوْمِ مَنْ يُعَاشُ بِهِ وَمِنْهُمُ مَنْ تَرَى بِهِ دَسَمَا

Vv. 1, 3, 4, 5 in *Ḥamāsah*, 504. Vv. 1–4 in Buḥturī, *Ḥam.* 263. Vv. 1–3 in *Mu'ammarīn*, 102. Vv. 4, 5 in BQut., *Shi'r*, 104[19–20]. V. 1 in BAnb. *Aḍdād*, 81, and Haffner, *Aḍd.* 85.

2. So Buḥt.: *Mu'amm.* مَنْعَة.

3. *Ḥam.* الرَّيْطَ وَالْمُرُوطَ: Buḥt. الذَّيْلَ وَالْمُرُوطَ.

4. Buḥt., BQut. أَضْحَى. *Ḥam.*, BQut. لِسِنِّهِ.

5. *Ḥam.*, BQut. عُمْرِهِ.

TRANSLATION

This well-known poem is in the *Ḥamāsah*, p. 504; Abū Tammām has shown his good taste by pruning away v. 6, a fragment which has little or nothing to do with the verses that survive. A rendering of the verses in the *Ḥamāsah* will be found in my *Translations* (1885), p. 2.

(1) Alas my soul for Youth that's gone!
no light thing lost I when he fled.
(2) Time was I dwelt in joy of prime,
hurling back wrong, casting down the wild goats,
(3) Trailing my skirts and robes of price
to the nearest tavern, shaking forth my locks.
(4) Nay, envy not a man that folk
say 'Age has made him a Judge of men':
(5) Though he love life and live long safe,
long living leaves its print on his face.

* * * *

(6) Some men there be that are their people's life,
and some bear a stain like a spot of grease.

NOTES

(2) "Wrong," *ḍaim*, any injustice that is sought to be put upon the speaker. The wild goats are invariably referred to as dwellers in inaccessible mountain places, and to cast them down is therefore a great feat of adventure and agility.

(3) In peace-time the Arab warrior girt himself loosely with his waist cloth, *izār*, allowing it to trail on the ground; when there was serious business on hand he girt it up tight. "The nearest tavern," lit. "the nearest of *my* wine-sellers," implying a right of possession. The wine-sellers were chiefly Jews, dwelling under the protection (*jiwār*) of the tribe: see *Mufaḍḍt.* ii, p. 34.

(4) *Ḥakam*, a Judge or Sage, one esteemed for his wisdom and experience of life. The old traditions tell of many such: see *Mufaḍḍt.* ii, pp. 109 and 264. This verse is imitated from one by the poet's uncle the Elder Muraqqish: *Mufaḍḍt.* liv, 35.

وقال

V

١ تَحِنُّ حَنِينًا إِلَى مَالِكٍ   فَحِنِّي حَنِينَكِ إِنِّي مُعَالِ

٢ إِلَى دَارِ قَوْمٍ حِسَانِ الْوُجُوهِ   عِظَامِ الْقِبَابِ طِوَالِ الْعَوَالِي

٣ فَوَجَّهْتُهُنَّ عَلَى مَهْمَهٍ   قَلِيلِ الْوَغَى غَيْرَ صَوْتِ الرِّئَالِ

٤ سِرَاعًا دَوَائِبَ مَا يَنْثَنِيـ   ـنَ حَتَّى احْتَلَلْنَ بِحَيٍّ حِلَالِ

٥ بِسَعْدِ بْنِ ثَعْلَبَةَ الْأَكْرَمِيـ   ـنَ أَهْلِ الْفَضَالِ وَأَهْلِ النَّوَالِ

٦ لَيَالِيَ يُحْبُونَنِي وُدَّهُمْ   وَيَحْبُونَ قِدْرَكَ غُرَّ الْمَحَالِ

٧ فَتُصْبِحُ فِي الْمَحْلِ مَحْوِرَةً   لِفَيْءِ إِهَالَتِهَا كَالظِّلَالِ

٨ فَإِنْ كُنْتِ سَاقِيَةً مَعْشَرًا ... كِرَامَ الضَّرَائِبِ فِي كُلِّ حَالِ

٩ عَلَى كَرَمٍ وَعَلَى نَجْدَةٍ ... رَحِيقًا بِمَاءٍ نِطَافٍ زُلَالِ

١٠ فَكُونِي أُولٰئِكِ تَسْقِينَهَا ... فِدًى لِأُولٰئِكَ عَمِّي وَخَالِي

١١ أَأَسُوا الْفَوَارِسَ يَوْمَ الْفِرَا ... تِ وَالْخَيْلَ بِالْقَوْمِ مِثْلَ السَّعَالِي

١٢ وَهُمْ مَا هُمُ عِنْدَ تِلْكَ الْهَنَاتِ ... إِذَا زَعْزَعَ الطَّلْحَ رِيحُ الشَّمَالِ

١٣ بِدُهْمٍ ضَوَامِرَ لِلْمُعْتَفِيـ ... ـنَ أَنْ يَمْنَحُوهُنَّ قَبْلَ الْعِيَالِ

No citation from this poem has been found in other sources.

7. For مُحْوَرَّة, for pots and platters whitened by the fat of cooked joints, see LA v, 300, 14 ff. Perhaps we should read بِالظِّلَالِ.

9. MS. بِمَاءٍ.

8–10 and 12–13 may be compared with the fragment ascribed to the Elder Muraqqish in *Mufḍt.* App. II. Perhaps we should read ضَوَامِزَ for ضَوَامِرَ in v. 13, since *lean* camels would not be well suited for slaughter for food.

TRANSLATION

This fragment wants its prelude. Vv. 1–4, journey to the poet's tribe, Sa'd b. Mālik, of Qais b. Tha'labah. Vv. 5–13, praise of the tribe.

(1) [My she-camel] whimpers with yearning for [the house of] Mālik. Plain thou with thy yearning! even now I take my way upwards

(2) Towards the abode of a people fair of face—great are their tents of leather, long the fore-part of their spears.

(3) Then I guided the caravan through a droughty desert—little sound was therein save the calls of young ostriches.

وقال

VI

١ إِنَّ قَلْبِي عَنْ تَكْتُمٍ غَيْرُ سَالِ   تَيَّمَتْنِي وَمَا أَرَادَتْ وِصَالِي

٢ هَلْ تَرَى عِيرَهَا تُجِيزُ سِرَاعًا   كَالْعَدَوْلِيِّ رَائِحًا مِنْ أُوَالِ

أُوال جزيرة بالبَحْرَيْنِ: تُجِيز تَقْطَع ❁

٣ نَزَلُوا مِنْ سُوَيْقَةِ الْمَاءِ ظُهْرًا   ثُمَّ رَاحُوا لِلنَّعْفِ نَعْفِ مِطَالِ

٤ ثُمَّ أَضْحَوْا عَلَى الدَّثِينَةِ لَا يَأْلُو   نَ أَنْ يَرْفَعُوا صُدُورَ الْجِمَالِ

٥ ثُمَّ كَانَ الْحِسَاءُ مِنْهُمْ مَصِيفًا   ضَارِبَاتِ الْخُدُورِ تَحْتَ الْهَدَالِ

٦ فَزِعَتْ تَكْتُمٌ وَقَالَتْ عَجِيبًا   أَنْ رَأَتْنِي تَغَيَّرَ الْيَوْمَ حَالِي

٧ يَابْنَةَ الْخَيْرِ إِنَّمَا نَحْنُ رَهْنٌ   لِصُرُوفِ الْأَيَّامِ بَعْدَ اللَّيَالِي

٨ جَلَّحَ الدَّهْرُ وَانْتَحَى لِي وَقِدْمًا   كَانَ يُنْحِي الْقُوَى عَلَى أَمْثَالِي

٩ أَقْصَدَتْنِي سِهَامُهُ إِذْ رَمَتْنِي   وَتَوَلَّتْ عَنْهُ سُلَيْمَى نِبَالِي

١٠ لَا عَجِيبٌ فِيمَا رَأَيْتِ وَلٰكِنْ   عَجَبٌ مِنْ تَفَرُّطِ الْآجَالِ

١١ تُدْرِكُ التَّمْسَحَ المُوَلَّعَ فِي اللُّجَّـــةِ والعُصْمَ فِي رُؤُوسِ الجِبَالِ

يقال تِمْسَحٌ وتِمْساحٌ: والمُوَلَّع الذي به توليعٌ نُقَطٌ تخالف سائرَ لَوْنِه ۞

١٢ والفَرِيدَ المُسْفَعَ الوَجْهِ ذَا الجُدَّةِ يَخْتَارُ آمِنَاتِ الرِّمَالِ

الفريد الثَّوْر: والمسفَّع الذي في وَجْهِه سُفْعَةٌ ۞

١٣ وتَصَدَّى لِتَصْرَعَ البَطَلَ الأَرْوَعَ بَيْنَ العَلْهَاءِ والسِّرْبَالِ

V. 13 is cited with the poet's name in LA xvii, 414[16], and Bakrī 665.

2. Uwāl is the ancient name of the island now called Baḥrain. For 'Adaulà, said to be a village in Baḥrain where ships were built, see Yāqūt. The name is applied to ships in Ṭarafah, *Mu'all.* 4.

3. MS. سُوَيْفَة. Many places are called سُوَيْقَة, dim. of سُوق. In Yāq. iv, 795[4] نَعْف سُوَيْقَة is mentioned. نَعْف مطال has not been found: perhaps we should read المَطَالِي, mentioned in Bakrī 636[19] as a water in the *Himà* of Ḍarīyah, in conjunction with another called سُوَيْقَة.

Ad-Dathīnah in v. 4 is, to judge from the adjacent names, not the place so called in the territory of Fazārah, mentioned by an-Nābighah, x, 23.

Al-Ḥisā mentioned in v. 5 may be the region now called al-Aḥsā, with its capital Hufhūf.

13. Bakrī strangely takes عَلْهاء and سِرْبال to be proper names.

TRANSLATION

The geographical names in this piece are discussed in the notes to the Arabic text; the translation adopts Maṭālī in place of the Miṭāl of the text for the reason stated in the note to the Arabic. The occurrence of the name Sulaimà in v. 9, after Taktum has been mentioned in vv. 1 and 6, might suggest that fragments of two separate poems have here been put together: but v. 10 is evidently the answer to v. 6—notice the repetition of the word *'ajīb*—, and v. 10 is the natural sequel of v. 9. It seems best, therefore, to take Taktum and Sulaimà as two names for the same woman.

(1) Never will my heart forget Taktum! she has enslaved me, but has no mind for union with me.

(2) Seest thou her caravan passing swiftly along, like ships of 'Adaulà coming home at evening from Uwāl?

(3) In the afternoon they came down from Suwaiqah of the Water, then in the evening they made for the mountain side of Maṭālī;

(4) Then in the forenoon they were at ad-Dathīnah, not sparing to push on the breasts of the camels:

(5) Then was al-Ḥisā their abiding place in the summer: there [the maids] set up their pavilions under the hanging branches of trees.

(6) Taktum was startled and expressed her wonder, whenas she saw how my condition to-day had changed for the worse.

(7) 'O daughter of the good! verily we are the bond-slaves of the changes of days and of nights.

(8) 'Time has made an onset and taken me as his object; and aforetime he was wont to cast his snares upon others like me.

(9) 'His arrows hit me straight when they are shot at me, and my shafts, O Sulaimà, turn away and miss him.

(10) 'There is no marvel in what thou seest: but cause for wonder there is how fated ends overtake all on every side;

(11) 'They seize hold of the mottled crocodile in the waves, and the wild goats on the mountain peaks,

(12) 'And the solitary wild bull with his face streaked with brown and the brown band on his sides, that chooses the [seeming] safe sands for his dwelling,

(13) 'And they address themselves to the overthrow of the champion, the terror of his foes, by a thrust between his camel's hair jerkin and his coat of mail.'

NOTE

(11) The poet was no doubt familiar with crocodiles in the Euphrates and Tigris. The "wild bull" of v. 12 is the *Oryx beatrix*.

وقال

VII

١ أَمِنْ طَلَلٍ قَفْرٍ وَمِنْ مَنْزِلٍ عَافِ   عَفَتْهُ رِيَاحٌ مِنْ مَشَاتٍ وَأَصْيَافِ

٢ وَمَبْرَكِ أَذْوَادٍ وَمَرْبَطِ عَانَةٍ   مِنَ الْخَيْلِ يَحْرُثْنَ الدِّيَارَ بِتَطْوَافِ

٣ وَمَجْمَعِ أَحْطَابٍ وَمُلْقَى أَيَاصِرٍ   إِذَا هَزْهَزَتْهُ الرِّيحُ قَامَ لَهُ نَافِ

الأَيْصَر الحشيش المجموع : نافٍ اي شيءٌ قد نَفَتْهُ الريح ۞

٤ بكيت وانت اليوم شيخ مجرب   على راسه شرخان من لون اصناف

٥ سواد وشيب كل ذلك شامل   اذا ما صبا شيخ فليس له شاف

٦ وحي من الأحياء عود عرمرم   مدل فلا يخشون من غيب اخياف

٧ سمونا لهم من ارضنا وسمائنا   نغاورهم من بعد ارض بايجاف

٨ على كل معرون وذات خزامة   مصاعيب لم يذللن قبلي بتوقاف

٩ اولئك قومي آل سعد بن مالك   فمالوا على ضغن علي والغاف

أَلْغَفَ عليه اذا أَكْثَرَ عليه من الكلام القبيح ✡

١٠ اكنوا خطوبا قد بدت صفحاتها   وافئدة ليست علي بارااف

١١ وكل اناس اقرب اليوم منهم   الي وان كانوا عمان اولي الغاف

الغاف نبت نحو من الينبوت إلّا انّه اعظم منه ✡

No citation from this poem has been found elsewhere.

TRANSLATION

(1) Is it at the tent-traces left desolate, and the abode that is vanishing away under the sweeping blasts of the winds of winter and summer—

(2) The place where the herds of camels knelt, and the pegs to which were tied the troop of horses, that have broken into clods and mire the soil of the encampment by constantly moving there,

(3) And the place where the firewood was piled, and the bundles of hay cast down—when the wind stirs it up, a remnant thereof is blown before it—

(4) That thou weepest, and thou this day an old man that has seen much of life, on his head two rivals in colour that divide between them his locks—

وقال

VIII

١ ومولى ضعيف النصر ناءٍ محله جشمت له ما ليس مني جاشمه

٢ إذا ما رآني مقبلا شد صوته على القرن واعلولى على من يخاصمه

٣ وأجرد مياح وهبت بسرجه لمختبط او ذي دلال أكارمه

٤ على ان قومي اسلموني وعرتي وقوم الفتى اظفاره ودعائمه

This fragment is given again on page 24 of the MS., but there is no variety of reading: the second version is more correct in writing ناءٍ in v. 1, where the first has نآي, and بسَرْجه in v. 3 where the first has بسَرْجه. The second, in v. 3, reads أُكاتمهْ for أُكارمهْ, a change which seems to make no sense. The first version in v. 4 glosses عُرَّتي by ذَنْبي.

TRANSLATION

(1) Many the client who had few to help him, far away from his home, in respect of whom I have taken upon myself what no one undertakes on my behalf;

(2) When he saw me advancing towards him, he heartened his shout against his adversary, and raised himself high over him with whom he was contending.

(3) And many the short-haired steed, stepping proudly, have I given as a gift, together with his saddle, to one who sought a favour of me without any claim of relationship, or to one who bore himself boldly whom I desired to honour, seeking an acknowledgement from him in return:

(4) Notwithstanding that my people have given me up to the companionship of my sins: and a man's people are his claws [with which he wounds his adversary] and the props which hold him up.

NOTES

Again, in v. 4, we have a reference to the alienation between the poet and his tribe. In v. 1 *maulà* may mean "cousin": but "client" seems better, as a cousin would not in the case described be far from his kin or lacking in helpers. In v. 4 *aslamūnī wa-'urratī* is an example of the *wāw al-ma'īyah*, which governs an accusative (Wright, *Gram.*[3] ii, p. 84).

وقال

IX

١ هَلْ عَرَفْتَ الدِّيارَ عَنْ أَحْقابِ دارِسًا آيُها كَخَطِّ الْكِتابِ

٢ وَكَأَنِّي لَمَّا عَرَفْتُ دِيارَ الـ ـحَيِّ بِالسَّفْحِ عَنْ يَمِينِ الْحُبابِ

٣ يَسَرٌ حارِصُ الرِّبابَةِ حَتَّى راحَ قَصْرًا وَضِيمَ فِي الْأَنْدابِ

حارص لزم. والانداب الاخطار الواحد نَدَبٌ

٤ جَزَعًا مِنْكَ يابْنَ سَعْدٍ وَقَدْ أَخْـ ـلَقَ مِنْكَ الْمَشِيبُ ثَوْبَ الشَّبابِ

Bakrī 669[20] has v. 2 with the poet's name, and with the reading العُنَاب for الحُبَاب. Al-'Unāb is said to be a place between the lands of Yashkur and those of Asad: according to others, a black mountain by the side of the sands of al-'Udhaibah.

TRANSLATION

(1) Hast thou recognized the dwelling place after many long years, with its marks all but effaced, like the writing of a book?

(2) When I recognized the place where the tribe had dwelt, in the low ground at the foot of the mountain, to the right of al-'Unāb,

(3) I seemed to myself like a gambler who cleaves steadfastly to the bag in which the gaming arrows are kept, until at the day's end he is ruined and has lost heavily in all his wagers,

(4) In grief over thee, O Son of Sa'd; and already hoariness has worn out in thee the garment of fresh youth.

NOTES

V. 1. The comparison of tent-traces to writing in a book, which later became hackneyed, is found as far back as the poet's uncle Muraqqish the Elder (*Mufaḍḍ.* liv, 2), who, according to tradition, was himself able to write. In the rendering I have substituted *al-'Unāb* for the *al-Ḥubāb* of the text, because the former name (the reading of Bakrī) is found in the Geographers, and the latter is not. The "Son of Sa'd" may be one of the poet's uncles, Marthad or Muraqqish the Elder. In v. 4 the concluding words probably refer to the poet himself, not to the person addressed in the first hemistich: such shiftings of person are common in the old poetry.

وقال

X

١ هَلْ لَا يُهَيِّجُ شَوْقَكَ الطَّلَلُ   أَمْ لَا يُفَرِّطُ شَيْخَكَ الْغَزَلُ

٢ أَمْ ذَا الْقَطِينُ أَصَابَ مَقْتَلَهُ   مِنْهُ وَخَانُوهُ إِذَا احْتَمَلُوا

القطين اهل الدار والقطين الحَشَم

٣ وَرَأَيْتَ ظُعْنَهُمُ مُقَفِّيَةً   تَعْلُو الْمَخَارِمَ سَيْرُهَا رَمَلُ

٤ قَنَأً الْعُهُونُ عَلَى حَوَامِلِهَا   وَعَلَى الرِّهَاوِيَّاتِ وَالْكِلَلِ

قَنَأً اشْتَدَّتْ حُمْرَتُها

٥ وَكَأَنَّ غِزْلَانَ الصَّرِيمِ بِهَا   تَحْتَ الْخُدُورِ يُظِلُّهَا الظُّلَلُ

الصريم جمع صريمة وهي رِمالٌ تَنْقَطِع من مُعْظَمِ الرَّمْلِ

٦ تَامَتْ فُؤَادَكَ بَيْنَهُمْ ‒ ⏑ ⏑ ‒   عِنْدَ التَّفَرُّقِ ظَبْيَةٌ عُطُلُ

تامت ضَلَّلَتْهُ وأَفْسَدَتْ عَقْلَهُ . والعُطُل التي لا حَلْيَ عليها

٧ لَسَقَتْ إِلَى رَشَإٍ تُرَبِّبُهُ   وَلَهَا بِذَاتِ الْحَاذِ مُعْتَزَلُ

٨ ظِلّ إذا ضَحِيَتْ ومُرتقَبٌ كَيلا يكون لِلَيلِها دَغَلُ

ضَحِيَتْ بَرَزَتْ يقال ضَحِيَ يَضْحَى اذا برز للشمس ۞

٩ فسقَى منازلَها وحِلّتَها قَرِدُ الرَّبابِ لِصَوتِهِ زَجَلُ

١٠ أبْدَى مَحاسِنَهُ لِناظِرِهِ ذاتَ العِشاء مُهَلَّبٌ خَضِلُ

ذات العِشاء الساعةُ التي فيها العِشاء . ومُهَلَّب كأنّ له هُلْبًا من هَيْدَبِه
والهيدب الذي يتدلّى ويَدْنُو مثل هُدُبِ القَطيفة ۞

١١ مُتَحَلِّبٌ تَهوِي الجَنوبُ به فتكاد تَعْدِلُهُ ويَنْجَفِلُ

متحلّب يتحلّب بالمَطَرِ . ويَنْجَفِلُ يَتَقَلَّعُ ۞

١٢ وضعت لَدَى الأَصْناعِ ضاحِيَةً فهي السُّيوبُ وحُطَّتِ العِجَلُ

الاصناع مكان . ضاحِيَةً ظاهِرَةً . السُيوب مَجارِي الماء واحدها سَيْبٌ .
والعِجَلُ جمع عِجْلَة وهي المَزادُ ۞

١٣ فسَقَى امرأَ القَيسِ بنَ عَمرَةَ إنَّ الأَكرَمِينَ لِذِكْرِهِمْ نَبَلُ

١٤ كَمْ طَعْنَةٍ لَكَ غيرِ طائِشَةٍ ما إنْ يكونُ لِجُرْحِها خَلَلُ

١٥ فطَعَنْتَها وضَرَبْتَ ثانِيَةً أُخرَى وتنزِلُ إنْ هُمُ نزلوا

١٦ يَهَبُ المَخاضَ على غَوارِبِها زَبَدُ الفُحُولِ مَعانُها بَقِلُ

مَعانُها الموضع الذي تُرَى به . بَقِلٌ فيه بَقْلٌ . وقوله زَبَدُ الفُحول على
غواربها اي يَقْرَعُها الفحولُ وهي هَوائِجُ فيَبْقَى زَبَدُها على غواربها ۞

١٧ وعِشارَها بعدَ المَخاضِ وقد صافَتْ وعَمَّ رِباعَها النَّفَلُ

الرِباع جمع رُبَعٍ : يقول يَهَبُ عِشارَها أَحْسَنَ ما كانت ۞

١٨ وَإِذَا الْمُجْزِى حَانَ مَشْرَبُهُ عِنْدَ الْمَصِيفِ وَسِرُّهُ النَّهَلُ

الْمُجْزِئُ الذي كان يَجْزَأُ إبِلَه بالرُّطْب: اذا اشتدّ عليه الحَرُّ حان مَشْرَبُهُ ✻

١٩ رَشْفُ الذِّنَابِ عَلَى جَمَاجِمِهَا مَا إِنْ يَكُونُ لِحَوْضِهَا سَمَلُ

V. 12 is found in LA x, 81[9] (with the corrupt reading فَهْيَ السَّيوبُ), and v. 16 in *Asās*, *s.v.* بقل: both verses are cited with the poet's name.

6. The wanting syllables, accidentally omitted by the copyist, may perhaps be supplied by reading أُصُلًا or بُكَرًا.

7. ذات الحاذ is named in Ṭarafah, 5, 13.

8. كَيْلَا يَكُونُ seems to be clearly the right reading. The MS. has كلا يَكُونُ.

16. يَهَبُ: so in MS. and *Asās*: one is tempted to read تَهَبُ: but the change of persons is a common phenomenon in verse.

TRANSLATION

Vv. 1–6, the amatory prelude, beginning with deserted dwellings and recalling the departure of the ladies, who are compared to gazelles. Then one particular lady is mentioned, the poet's Beloved, who as a gazelle is furnished (in order to heighten her ideal charm—see 'Abīd, xxx, 3–5) with a fawn (v. 7). The dwelling of the pair in Dhāt al-Ḥādh is described (v. 8), and then the picture passes to the rain-cloud which waters the region (vv. 9–12) and keeps it green. Then the poet passes on to the subject of his praise, Imra' al-Qais son of 'Amrah, whose dwelling-place is also included in the range of the rainfall (v. 13). This chief's prowess in fight is celebrated (vv. 14–15), and then his generosity in making gifts of camels of the most approved and valuable kinds (vv. 16, 17), of which he possesses a very large number (vv. 18, 19). The ode is remarkable for the artifice of its transition from one subject to another, and seems to be complete.

(1) Why do not the traces of deserted dwellings stir thy longing? Nay rather, why do not thoughts of love leave the old man behind [and vex him no more]?

(2) Or was it those dwellers in the place from whom he received his death-stroke, when they betrayed him, what time they moved forth on their way,

(3) And thou sawest the train of ladies' litters one following another as they travelled up the mountain roads, their pace a trot?

(4) Bright red were the tufts of wool on the camels' gear, and on the stuffs from ar-Ruhā [with which the litters were covered], and the veils thrown over them.

(5) It seemed as though gazelles of the sand-stretches were hidden therein behind the curtains, screened from the heat of the sun.

(11) In these descriptions of rain the south wind always plays an important part: cf. ‘Abīd, *Dīw.* vi, 6, 7; xxviii, 14.

(13) This Imra’ al-Qais cannot be further identified: it is not the poet, son of Ḥujr of Kindah, for his mother's name was Fāṭimah, sister of Kulaib and Muhalhil. It might be the name of a tribe or sub-tribe, but the praise which follows (vv. 14–19) seems clearly to indicate an individual.

(18, 19) All through the winter and spring the sap in the herbage and bushes on which the camels feed is so abundant that they require no water, and for this condition of the herds there is a special verb, *jaza'a*; when the summer comes they are driven to the watering-place, but are so many that they cannot all be watered at the trough, *ḥauḍ*, and some have to get a separate supply drawn for them in great buckets, *dhināb*, pl. of *dhanūb*; even these they soon exhaust. V. 19 thus seems to imply a great multitude of beasts.

وقال

XI

١ نَأَتْكَ أُمَامَةُ إِلَّا سُؤَالَا	وَإِلَّا خَيَالًا يُوافِي خَيَالَا
٢ يُوافِي مَعَ اللَّيْلِ مِيعَادُهَا	وَيَأْبَى مَعَ الصُّبْحِ إِلَّا زِيَالَا
٣ فَذَلِكَ تُبْدِلُ مِنْ وُدِّهَا	وَلَوْ شَهِدَتْ لَمْ تُوَاتِ النَّوَالَا
٤ وَقَدْ رِيعَ قَلْبِي إِذْ أَعْلَنُوا	وَقِيلَ أَجَدَّ الْخَلِيطُ ٱحْتِمَالَا
٥ وَحَثَّ بِهَا الْحَادِيَانِ النَّجَاءَ	مَعَ الصُّبْحِ لَمَّا ٱسْتَثَارُوا الْجِمَالَا
٦ بَوَازِلَ تُحْدَى بِأَحْدَاجِهَا	وَيَحْذِينَ بَعْدَ نِعَالٍ نِعَالَا
٧ فَلَمَّا نَأَوْا سَبَقَتْ عَبْرَتِي	وَأَذْرَتْ لَهَا بَعْدَ سَجْلٍ سِجَالَا
٨ تَرَاهَا إِذَا ٱحْتَثَّهَا الْحَادِيَا	نِ بِالْخَبْتِ يَرْقُلْنَ سَيْرًا عِجَالَا
٩ فَبِالظِّلِّ بُدِّلْنَ بَعْدَ الْهَجِيرِ	وَبَعْدَ الْحِجَالِ أَلِفْنَ الرِّحَالَا

١٠ وَفِيهِنَّ خَوْلَةُ زَيْنُ النِّسَا ... ءِ زَادَتْ عَلَى النَّاسِ طُرًّا جَمَالَا

١١ لَهَا عَيْنُ حَوْرَاءَ فِي رَوْضَةٍ ... وَتَقْرُو مَعَ النَّبْتِ أَرْطَى طُوَالَا

١٢ وَتُجْرِي السِّوَاكَ عَلَى بَارِدٍ ... يُخَالُ السَّيَالَ وَلَيْسَ السَّيَالَا

١٣ كَأَنَّ الْمُدَامَ بُعَيْدَ الْمَنَامِ ... عَلَيْهَا وَتَسْقِيكَ عَذْبًا زُلَالَا

١٤ كَأَنَّ الذَّوَائِبَ فِي فَرْعِهَا ... حِبَالٌ تُوَصَّلُ فِيهَا حِبَالَا

١٥ وَوَجْهٌ يَحَارُ لَهُ النَّاظِرُونَ ... يَخَالُونَهُمْ قَدْ أَهَلُّوا هِلَالَا

اي كأنّهم قد رَأَوْا برُؤْيَة وَجْهِها هلالا ✡

١٦ إِلَى كَفَلٍ مِثْلِ دِعْصِ النَّقَا ... وَكَفٍّ تُقَلِّبُ بِيضًا طِفَالَا

١٧ فَبَاتَتْ وَمَاثَلْتُ مِنْ وُدِّهَا ... قِبَالًا وَلَا مَا يُسَاوِي قِبَالَا

١٨ وَكَيْفَ تُبِينِينَ حَبْلَ الصَّفَا ... ءِ مِنْ مَاجِدٍ لَا يُرِيدُ اعْتِزَالَا

١٩ أَرَادَ النَّوَالَ فَمَنَّيْتِهِ ... وَأَضْحَى الَّذِي قُلْتِ فِيهِ ضَلَالَا

٢٠ فَتًى يَبْتَنِي الْمَجْدَ مِثْلُ الْحُسَا ... مِ أَخْلَصَهُ الْقَيْنُ يَوْمًا صِقَالَا

٢١ يَقُودُ الْكُمَاةَ لِيَلْقَى الْكُمَاةَ ... يُنَازِلُهُمْ إِنْ أَرَادُوا النِّزَالَا

٢٢ تُشَبِّهُ فُرْسَانُهُمْ فِي اللِّقَاءِ ... إِذَا مَا رَحَا الْمَوْتِ دَارَتْ حِيَالَا

٢٣ وَتَمْشِي رِجَالًا إِلَى الدَّارِعِينَ ... كَأَعْنَاقِ خُورٍ تُزَجِّي فِصَالَا

٢٤ وتَكْسو القَواطِعَ هامَ الرِّجال   وتَحْمِي الفوارِسَ مِنّا الرِّجالا

٢٥ ويأْبَى لِيَ الضَّيمَ ما قد مضى   وعِنْدَ الخِصامِ فنعلو جِدالا

٢٦ بِقولٍ يذِلُّ له الرّائضون   ونفضُلُهُمْ إنْ أرادوا فِضالا

٢٧ وهاجِرةٍ كَأُوارِ الجحيم   قطعْتُ إذا الجُنْدُبُ الجونُ قالا

٢٨ ولَيْلٍ تعسّفتُ ديجورَه   يخافُ به المُدْلِجون الخَبالا

Vv. 1–4 in *Agh.* xvi, 163; vv. 1, 2 and 4 in *Naṣr.* 296[2–4]; v. 16 in LA xiii, 426[8].

3. *Agh.* فذلك يبذل.

4. *Agh.* فقد, الزيالا. *Naṣr.* أجَرَّ الخَليلُ الذيّالا.

20. MS. مِثْلَ.

21. MS. يُنَازِلُ ما إنْ: cf. v. 26.

26. MS. وَيَفْضُلُهُمْ.

In LA xiii, 272[20], a verse is attributed to 'Amr b. Qamī'ah which may belong to this poem, and might come in after v. 26:—

وَشَاعِرِ قَوْمٍ أُولِي بِغْضَةٍ   قَمَعْتُ فَصَارُوا لِئَامًا ذِلَالَا

TRANSLATION

(1) Umāmah is gone far from thee, and there is left for thee only to ask after her the place where she dwelt, and the vision of her that comes when thou dreamest—

(2) Its appointed time is when night closes in, and as soon as dawn breaks it refuses to stay any longer.

(3) Yea, this is what she gives in exchange for my love of her; and if she were here she would not grant me a single boon.

(4) Sooth, fear seized my heart when they proclaimed their purpose, and men said, 'Our comrades are preparing for an early departure';

(5) And the two captains of the caravan hurried her swiftly away at earliest dawn, after stirring up the male camels to rise from the place where they couched—

وقال

XII

وهي ابياتٌ غَيْرُ قائمَةِ الوَزْنِ

١ يا ربّ من أسفاه أحلامه أنْ قيلَ يوما إنّ عمرا سكورْ

ابو عمرو: أَسْفَهَتْهُ أَحْلامُه رجل سَفِيٌّ وسَفِيهٌ والسَفَآءُ الخِفَّة والطَيْشُ: ويروى
* مَا بَالُ قَوْمٍ أَغْرَبُوا حِلْمَهُمْ *

٢ إن أكُ مسكيرا فلا أشربُ وغلا ولا يسلم منّي البعيرْ

ويروى: فَلَا أَشْرَبُ الْوَغْلَ . يقول: لا أَرْضَى أن أَشْرَبَ مِنْ نَوالِهم حتّى أَشْتَرِيَ فَأُنْفِقَ: والواغِل الداخِل على القوم وهم يَشْرَبُون: وكذلك الشَرابُ الوَغْلُ ۞

٣ والزقّ مُلْكٌ لِمن كان له والمُلْكُ فيه طويلٌ [و]قصيرْ

ويروى * وَالمُلْكُ فيه صَغيرٌ وَكَبيرٌ *

٤ فيه الصّبوحُ الذي يجعلني ليثَ عِفِرّينَ والمالُ كثيرْ

٥ فأوّلَ الليلِ فتًى ماجدٌ وآخِرَ الليلِ ضِبعانُ عثورْ

٦ قاتلكِ اللهُ مِن مشروبةٍ لو أنّ ذا مِرّةٍ عنكِ صبورْ

These verses are frequently cited. In LA vi, 39[1] and xix, 113[12], v. 1 is quoted, the first time with أَنْ قيل, the second with إِن قيل. The gloss is اي أَطاشَهُ حِلْمُهُ فَغَرَّهُ وجَرَّأَهُ.

V. 2 is cited BSikk. *Alfāḍh*, 226[1], 257[1], BAnbārī, Ṭarafah 133–4, *Fākhir* § 134 (with سِكِّيرًا), BSīdah xi, 101, Murtaḍà ii, 30, LA xiv, 259[12], *Naqā'iḍ* 65, 16. In Anb. *Mufaḍḍt.* 480[11] it is attributed to Miskīn ad-Dārimī: in all these the reading الوَغْل is adopted.

Vv. 3 and 4 are quoted by Tibrīzī, *Ḥam.* 131[19] in the following form:

اَلْكَأْسُ مُلْكٌ لِمَنْ أَعْمَلَهَا وَالْمُلْكُ مِنْهُ صَغِيرٌ وكَبِيرْ
مِنْهَا الصَبُوحُ الَّتِي تَتْرُكُنِي لَيْثَ عِفِرِّينَ وَالْمَالُ كَثِيرْ

So also in *Naṣr.* 297.

TRANSLATION

The metre of this poem, as noted in the MS., does not conform to the standard scheme of the *Sarī'*: the first two verses (reading in v. 2 with all the citations *ashrabu-l-waghla* and not as our text) are correct *Sarī'*: but in all the other verses, except the first hemistich of v. 5, the final group –⌣– has been put into the place of the middle ⌣⌣⌣–, and the latter transposed to the end of the hemistich.

(1) Many the man whose senses have led him to folly, in that he says on a day 'Verily 'Amr has become a drunkard!'

(2) If I be a drinker of much wine, at least I drink at my own cost and not as a spunger upon others, and the camel is not safe from my slaughtering sword.

(3) The wine-skin is a kingdom to him who possesses it, and the kingdom therein, though small, how great it is!

(4) Therein is the morning draught, which makes of me a lion of 'Ifirrīn, with great wealth mine—

(5) At the beginning of the night a glorious warrior, at the end of the night a male hyæna unable to keep his legs.

(6) God curse thee for a drink! would that the resolute man could keep himself away from thee!

NOTES

(3) The rendering follows the *v.l.* mentioned in the scholion.

(4) The old scholars did not know the meaning or origin of the word *'Ifirrīn*; it is probably a place-name.

(6) The sentiment of this verse is I think unique among ancient Arabian poets. The phrase *qātalaka-llāhu*, "God curse thee!" (lit. "fight against thee"), may be used for admiration as well as execration: see my *Translations*, pp. 57–58; but here the latter seems to be the sense.

وقال

XIII

١ غَشِيتُ منازِلًا مِنْ آلِ هِنْدٍ قِفَارًا بُدِّلَتْ بَعْدِي عُفِيًّا

٢ تَبِينُ رمادُها ومَخَطُّ نُؤْيٍ وأَشْعَثُ ماثِلًا فيها ثَوِيًّا

ثَوِيٌّ ثاوٍ مُقِيمٌ. تَبِينُ تَسْتَبِينُ . ماثِلٌ مُنْتَصِبٌ ۞

٣ فَكَادَتْ مِنْ مَعَارِفِهَا دُمُوعِي تَهُمُّ الشَّأْنَ ثُمَّ ذَكَرْتُ حَيَّا

ابو عمرو: تَهُمُّ الشَّأْنَ الهَمُّ السَيَلانُ يقال انْهَمَّتِ الشَحْمَةُ اذا ذابت . وواحد الشؤون شأن [وهي] مَواصِلُ قبائلِ الرأس ✡

٤ وَكَانَ الْجَهْلُ لَوْ أَبْكَاكَ رَسْمٌ وَلَسْتُ أُحِبُّ أَنْ أُدْعَى سَفِيَّا

٥ وَنَدْمَانٍ كَرِيمِ الْجَدِّ سَمْحٍ صَبَحْتُ بِسُحْرَةٍ كَأْسًا سَبِيَّا

٦ يُحَاذِرُ أَنْ تُبَاكِرَ عَاذِلَاتٌ فَيُنْبَأَ أَنَّهُ أَضْحَى غَوِيَّا

٧ فَقَالَ لَنَا أَلَا هَلْ مِنْ شِوَاءٍ بِتَعْرِيضٍ وَلَمْ يَكْمِهِ عَيَّا

كَمَى ما في نَفْسِهِ كَتَمَهُ ✡

٨ فَأَرْسَلْتُ الْغُلَامَ وَلَمْ أُلَبِّثْ إِلَى خَيْرِ الْبَوَائِكِ تَوْهَرِيَّا

البوائك جمع بَائِك وهي الناقة الفَتِيَّة . والتَوْهَرِيّ السَنامُ الطَوِيلُ ✡

٩ فَنَاءَتْ لِلْقِيَامِ لِغَيْرِ سَوْقٍ وَأَتْبَعُهَا جُرَازًا مَشْرَفِيَّا

١٠ فَظَلَّ بِنَعْمَةٍ يُسْعَى عَلَيْهِ وَرَاحَ بِهَا كَرِيمًا أَجْفَلِيَّا

بها اي بالكرامة (*sic*) . وأَجْفَلِيّ ذاهب (*sic*) ✡

١١ وَكُنْتُ إِذَا الْهُمُومُ تَضَيَّفَتْنِي قَرَيْتُ الْهَمَّ أَهْوَجَ دَوْسَرِيَّا

١٢ بُوَيْزِلَ عَامِهِ مِرْدَى قِذَافٍ عَلَى التَّأْوِيبِ لَا يَشْكُو الْوُنِيَّا

١٣ يُشِيحُ عَلَى الْفَلَاةِ فَيَعْتَلِيهَا وَأَذْرَعُ مَا صَدَعْتُ بِهِ الْمَطِيَّا

أَذْرَعُ أَوْسَعُ . يُشِيح يُحاذِر (*sic*) ✡

١٤ كَأَنِّي حِينَ أَزْجُرُهُ بِصَوْتِي زَجَرْتُ بِهِ مُدِلًّا أَخْدَرِيَّا

الاخدر يقال انّه فحل من الخيل افلت فضَرَبَ في الحُمُر ۞

١٥ تَمَهَّلَ عَانَةً قَدْ ذَبَّ عَنْهَا يَكُونُ مَصَامُهُ مِنْهَا قَصِيَّا

تَمَهَّلَ تقدّم. مَصامُه مَقامه ۞

١٦ أَطَالَ الشَّدَّ وَالتَّقْرِيبَ حَتَّى ذَكَرْتُ بِهِ مُمَرًّا أَنْدَرِيَّا

مُمَرٌّ حَبْلٌ شَدِيدُ الفَتْلِ. أَنْدَرِيّ مَنْسوب الى أَنْدَرِينَ قَرْيَةٍ من قُرَى الشأم ۞

١٧ بِهَا فِي رَوْضَةٍ شَهْرَيْ رَبِيعٍ فَسَافَ لَهَا أَدِيمًا أَدْلَصِيَّا

سافَ شَمَّ. يقال ظَهْرٌ مُدَلَّصٌ من سِمَنِهِ واعْتِداله وسِنانٌ مُدَلَّص ۞

١٨ مُشِيحًا هَلْ يَرَى شَبَحًا قَرِيبًا وَيُوفِي دُونَهَا الْعَلَمَ الْعَلِيَّا

١٩ إِذَا لَاقَى بِظَاهِرَةٍ دَحِيقًا أَمَرَّ عَلَيْهِمَا يَوْمًا قَسِيَّا

ظاهِرَة ما ارتفع من الارض. دَحِيقًا عَيْرًا مطرودًا ۞

٢٠ فَلَمَّا قَلَّصَتْ عَنْهُ الْبَقَايَا وَأَعْوَزَ مِنْ مَرَاتِعِهِ اللَّوِيَّا

اي ذهَب بقايا مائِه. واللَّوِيّ النَّبْت الذي قد يَبِسَ وفيه نُدُوَّة: قد أَلْوَى النبتُ ۞

٢١ أَرَنَّ فَصَكَّهَا صَخِبٌ دَؤُولٌ يُعَبُّ عَلَى مَنَاكِبِهَا الصَّبِيَّا

دَؤُول من الدَّأَلان وهو مَشْيٌ فيه تَقارُب. يُعَبُّ اي يجعل صَبِيَّ لَحْيِه وهو مُسْتَدَقُّه على مَناكِبِها ۞

٢٢ فَأَوْرَدَهَا عَلَى طَمْلٍ يَمَانٍ يُهِلُّ إِذَا رَأَى لَحْمًا طَرِيَّا

الطِمْل الأَغْبَر الخبيث: ابو عمرو هو الصُعْلوك. يُهِلُّ يُكَبِّرُ ۞

٢٣ لَهُ شِرْيَانَةٌ شَغَلَتْ يَدَيْهِ وَكَانَ عَلَى تَقَلُّدِهَا قَوِيَّا

شريانة قوس والشريان شَجَرٌ تُعْمَلُ منه القِسِيُّ ۞

٢٤ وزرق قد تنخلها لقضب يشد على مناصبها النضيا

تَنَخَّلها تَخَيَّرَها . لِقَضْبٍ يريد القِداح . والنَضِيُّ القِدْح ✡

٢٥ تردى براة لما بناها تبوأ مقعدا منها خفيا

تردَّى دَخَلَ فيها . والبُرْأة والدُجْيَة والقُتْرة والناموس بيت الصايد ✡

٢٦ فلما لم يرين كثير ذعر وردن صواديا وردا كميا

صوادِيًا عِطاشًا . كَمِيًّا اي خَفِيًّا ✡

٢٧ فارسل والمقاتل معورات لما لاقت ذعافا يثربيا

٢٨ فخر النصل منقعضا رثيما وطار القدح اشتاتا شظيا

مُنْقَعِض مُلْتَوٍ . رثيم فيه دَمٌ (*sic*) . شظيّ مُنْكَسِر ✡

٢٩ وعض على انامله لهيفا ولاقى يومه اسفا وغيا

٣٠ وراح بحرة لهفا مصابا ينبى عرسه امرا جليا

٣١ فلو لطمت هناك بذات خمس لاوتي عندها حتنين سيا

حِتْنانِ مِثْلانِ ✡

٣٢ وكانوا واثقين اذا اتاهم بلحم ان صباحا او مسيا

The only v. in this poem which has as yet been found cited elsewhere is No. 8, given in LA v, 163[20], with 'Amr's name and with البَوَارِك for البَوَائِك. The first hemistich of v. 13 appears, with feminine verbs and a different conclusion, in an anonymous verse in LA iii, 331[13]. In v. 16 the MS. reads ذَكَرْتُ, and in v. 28 مُنْقَعِصًا. In v. 31 I have altered the MS. reading لَأَتَاا to لَأُوتِيَ, which is required by the context, at the suggestion of Prof. Bevan. The last two verses should probably be transposed.

(11) "To give cares the entertainment" of a good fast riding-camel is a figurative way of saying that he drove away his cares by riding at a swift pace the animal he proceeds to describe.

(13) The rendering of the second hemistich here given is that suggested by Prof. Bevan: I offer it with some diffidence. If we could take *ṣada'a* as meaning "to divide into classes," we might translate "most capable in respect of that in regard to which riding-camels are classified," *i.e.*, speed. There is some difficulty in taking *yushīḥu* in this verse in a different sense from *mushīḥun* in v. 18; but the Lexx. clearly recognize both meanings.

(16) *Andarūn* will be remembered as the name of a place from which wine was imported, mentioned in the *Mu'all.* of 'Amr b. Kulthūm, v. 1. According to Yāqūt it is a village a day's journey to the south of Aleppo, on the border of the Desert.

(23) *Shiryānah* is the name of a species of *Zizyphus*: a bow made from it is mentioned in the *Mufaḍḍ.* i, xvi, 24. *Taqallud* must here have the secondary sense of undertaking, exercising a function: but it would be better to read *taqallubihā*.

(24) No precise information regarding the *qaḍb*-tree, from which the arrows were made, is obtainable; see Lane, *s.v.* According to some authorities it is the same as the *nab'ah*, which is identified as *Grewia populifolia*.

(31) This verse is better placed after v. 32. The hunter's wife may be assumed, in consequence of the disappointment of the expectations mentioned in v. 32, to have greeted him with some harsh speech; v. 31 then says: "If he should requite her abuse with a slap on the face" (notice "hand" expressed by *dhātu khamsin*, "that which has five [fingers]"), "he would get back from her two blows for his one." Compare the scene of the return of the unsuccessful hunter to his family in Muzarrid's poem in the *Mufaḍḍ.*, No. XVII, 69 to end.

XIV

ومَرَّ امرؤُ القيس بن حُجْرٍ الكِنْدِيُّ ببكر بن وائِلٍ فضرب قِبابَهُ فقال: أَما فيكم شاعِرٌ. فقالوا: بلى يقي لنا شيخٌ مِن قيس بن ثَعْلَبَةَ . فسألهم ان يَأْتُوه بـه: فلمّا اتاه اسْتَنْشَدَهُ فأَعْجَبَهُ . فقال لـه امرؤ القيس: اصْحَبْني . ففعَل فانْطَلَقَ معه فهلك: ولذي سُمِّيَ عمرًا الضائِع . فقال عمرو بن قَمِيئَة

١ شَكَوْتُ إِليهِ أَنَّنِي ذُو خَلَالَةٍ ۔۔۔ وَأَنِّي كَبِيرٌ ذُو عِيَالٍ مُجَنَّبُ

٢ فَقَالَ لَنَا أَهْلًا وَسَهْلًا وَمَرْحَبًا ۔۔۔ إِذَا سَرَّكُمْ لَحْمٌ مِنَ الْوَحْشِ فَارْكَبُوا

In *Aghānī* xvi, 165-6. The story comes from Abū 'Amr ash-Shaibānī (Isḥāq b. Mirār): the verses come from Mu'arrij. In *Agh.* we find جلالة in v. 1 ("advanced in age"). In v. 2 I have adopted from *Agh.* فقال لنا: our MS. has فَقُلْتُ لَهُ, which makes no sense.

TRANSLATION

Imra' al-Qais son of Ḥujr, prince of Kindah, visited the tribe of Bakr son of Wā'il, and pitched there his tents of leather. He asked them whether they had a poet among them. 'Yes,' said they: 'an old man of Qais son of Thaʿlabah defends our tribal honour.' He asked that he might be summoned, and when ʿAmr son of Qamī'ah appeared, besought him to recite some of his poems, which he much admired. Imra' al-Qais then proposed to ʿAmr to accompany him [on his journey to the Qaiṣar], which he agreed to do, and set out with him; but he died on the journey far away from home, and was therefore called by the Arabs 'ʿAmr the Lost.' These verses were made by ʿAmr in reference to the proposal of Imra' al-Qais:

(1) I complained to him that I was a man broken in condition, old, with a large family, and suffering from scarcity of milk:

(2) He said to us in answer—'Welcome to your own people, to an easy life, and wide spaces! If ye would like flesh of the wild game to eat, then mount and ride with us.'

NOTES

The celebrated journey of Imra' al-Qais to the Emperor (Justinian) at Constantinople, to ask his help in obtaining vengeance for the murder of his father Ḥujr by the men of Asad (see Introduction to the *Dīwān* of ʿAbīd), is described in No. XX of that poet's *Dīwān* (Ahlw. pp. 128–131). The ode is a patch-work of incoherent passages, and has at least three separate openings, viz. vv. 1, 19, and 20; perhaps the last is the real opening of the original poem dealing with the journey into Asia Minor. ʿAmr b. Qamī'ah figures in it as the poet's companion in vv. 43 and 44:

"My comrade wept when he saw the Pass [ad-Darb, the pass over the Taurus leading to Derbe] behind him, and knew for certain that we were approaching the land of Cæsar:

"I said to him—'Let not thine eye weep: verily we shall achieve a kingdom, or shall die and be excused.'"

From the last piece in our MS. (No. XVI) it would appear that ʿAmr b. Qamī'ah was accompanied on the journey by his daughter.

وقال

XV

١ نَأَتْكَ أُمَامَةُ إِلَّا سُؤَالَا وَأَعْقَبَكَ الْهَجْرُ مِنْهَا الْوِصَالَا

٢ وَحَادَتْ بِهَا نِيَّةٌ غَرْبَةٌ تُبَدِّلُ أَهْلَ الصَّفَاءِ الزِّيَالَا

٣ ونادى أميرهم بالفرا قِ ثمّ استقلّوا ليَبِينَ عِجالا

٤ فقرّبن كلّ منيف القرى عريض الحصير يغول الحيالا

٥ إذا ما تسربلن مجهولة وراجعن بعد الرسيم النقالا

المناقلة ان يصنع مثل ما يصنع صاحبه ۞

٦ هداهن مشتمرا لاحقا شديد المطا أرحبيا جلالا

٧ تخال حمولهم في السرا بِ لمّا تواهقن سحقا طوالا

٨ كوارِع في حائر مفعم تغمّر حتّى أتى واستطالا

اى كَرَعَ النَخْلُ في الماء . والحائرُ مكان يُمْسِك الماء ۞

٩ كسون هوادجهن السدو لَ منهدلا فوقهن انهدالا

١٠ وفيهن حور كمثل الظبا تقرو بأعلى السليل الهدالا

تَقْرو تَتْبَع . والسَليل وادٍ ۞

١١ جعلن قديسا واعناءه يمينا وبرقة رعم شمالا

قُدَيْسًا اراد القادسيَّة . اعناؤُه جوانبُه: يقال مَرَّ بأَعْنَائنا ۞

١٢ نوازع للخال إذ شمنه على الفردات يحل السجالا

١٣ فلمّا هبطن مصاب الربيـــع بدّلن بعد الرحال الحجالا

١٤ وبيداء يلعب فيها السرا ب يخشى بها المدلجون الضلالا

١٥ تَجَاوَزْتُهَا رَاغِبًا رَاهِبًا   إِذَا مَا الظِّبَاءُ اعْتَنَقْنَ الظِّلَالَا

١٦ بِضَامِرَةٍ كَأَتَانِ الثَّمِيـــلِ عَيْرَانَةٍ مَا تَشَكَّى الْكَلَالَا

١٧ إِلَى ابْنِ الشَّقِيقَةِ أَعْمَلْتُهَا   أَخَافُ الْعِقَابَ وَأَرْجُو النَّوَالَا

١٨ إِلَى ابْنِ الشَّقِيقَةِ خَيْرِ الْمُلُو   كِ أَوْفَاهُمُ عِنْدَ عَقْدٍ حِبَالَا

١٩ أَلَسْتَ أَبَرَّهُمُ ذِمَّةً   وَأَفْضَلَهُمْ إِنْ أَرَادُوا فَضَالَا

٢٠ فَأَهْلِي فِدَاؤُكَ مُسْتَعْتِبًا   عَتَبْتَ فَصَدَّقْتَ فِيَّ الْمَقَالَا

٢١ أَتَاكَ عَدُوٌّ فَصَدَّقْتَهُ   فَهَلَّا نَظَرْتَ هُدِيتَ السُّؤَالَا

٢٢ فَمَا قُلْتُ مَا نَطَقُوا بَاطِلًا   وَلَا كُنْتُ أَرْهَبُهُ أَنْ يُقَالَا

٢٣ فَإِنْ كَانَ حَقًّا كَمَا خَبَّرُوا   فَلَا وَصَلَتْ لِي يَمِينٌ شِمَالَا

٢٤ تَصَدَّقْ عَلَيَّ فَإِنِّي امْرُؤٌ   أَخَافُ عَلَى غَيْرِ جُرْمٍ نَكَالَا

٢٥ وَيَوْمٍ تَطَلَّعُ فِيهِ النُّفُوسُ   تُطَرِّفُ بِالطَّعْنِ فِيهِ الرِّجَالَا

٢٦ شَهِدْتَ فَأَطْفَأْتَ نِيرَانَهُ   وَأَصْدَرْتَ مِنْهُ ظِمَاءً نِهَالَا

اي رِوَاءً

٢٧ وَذِي لَجَبٍ يُبْرِقُ النَّاظِرِيـــنَ كَاللَّيْلِ أُلْبِسَ مِنْهُ ظِلَالَا

يعني جَيْشًا

٢٨ كَأَنَّ سَنَا الْبِيضِ فَوْقَ الْكُمَا ةِ فِيهِ الْمَصَابِيحُ تُخْبِي الذُّبَالَا

٢٩ صَبَحْتَ الْعَدُوَّ عَلَى نَأْيِهِ تَرِيشُ رِجَالًا وَتَبْرِي رِجَالَا

Vv. 10–11 are cited in Yaq. i, 582[9] as by Muraqqish (whether the elder or the younger is not stated). V. 12 is cited in LA iv, 330[15] with 'Amr's name. *Naṣr.* 296[6–15] has vv. 14–23. V. 23 is cited in *Majmū'at al Ma'ānī*, 67, last line.

2. MS. reads وجاذَتْ.

5. MS. has مَجْهُولَهْ.

10. السَّليل is mentioned as a place-name in Yaq. and Bakrī.

12. LA reads نَوازِعِ, إِنْ for إِذْ, and يسحّ for يَحُلّ.

14. MS. الْمُدْلِجِينَ.

18. *Naṣr.* المُلُوكِ وَأَوْفاهُمُ.

19. *Naṣr.* وَأَنْضَلَهُمْ, نِضَالًا.

22. *Naṣr.* إِذْ نَطَقُوا.

25. The MS. has نَطَلَّعُ for تَطَلَّعُ.

29. For the phrase فلانٌ يَرِيشُ ولا يَبْرِي see LA viii, 199[6].

TRANSLATION

This poem offers several difficulties, which in the absence of a commentary it is not easy to solve. It consists of two parts: vv. 1–13, the *nasīb* or amatory prelude, and vv. 14—to end, an account of a journey to the court of al-Mundhir III, King of al-Ḥīrah, to which the poet repairs to justify himself against an accusation which he protests is false; this part winds up with five verses in praise of the King.

(1) Umāmah is gone far from thee, and there is left for thee only to ask after her the encampments where she dwelt, and ever-growing remoteness from her has taken the place to thee of union;

(2) A distant destination has carried her far away, bringing alienation in exchange to those who offered sincere affection.

(3) The leader of the camp gave the call for departure: then quickly all betook themselves to making ready for the start;

XVI

وقال عمرو بن قميئة

١	قد سألتني بنت عمرو عن ال	أرض التي تنكر أعلامها
٢	لما رأت ساتيدما استعبرت	لله در اليوم من لامها
٣	تذكرت أرضا بها أهلها	أخوالها فيها وأعمامها

This piece is in Yāqūt iii, 7[7]. It is cited in *Naṣr.* 295, and *Khiz.* ii, 247–50.
V. 2 is in Bakrī 765[4], and LA xviii, 297[13]. The first two vv. in Sībawaihi, vol. 1, 76[2] and 120[22].
V. 2 in '*Umdah* ii, 213. The passage is discussed at great length in *Khiz.* ii, 247–50.

TRANSLATION

(1) The daughter of 'Amr asked me of the country, of which she did not recognise the way-marks;

(2) When she saw Sātīdamā, she wept: sooth, a strange man were he who would blame her to-day!

(3) She called to remembrance the land in which was her people, her uncles therein on the mother's and the father's side.

NOTES

This passage is cited by the grammarians for the example which it displays of the insertion in v. 2 of *al-yauma* between *lillāhi darru* and the word it governs, *man*, a remarkable license made necessary by reasons of metre. The verse is also noticeable for its use of *lillāhi darru man*, &c., not in praise, but in blame: the use of this idiom is generally spoken of in the Lexx. and grammars as expressive only of admiration: but it is also used, though more rarely, for surprise or astonishment in general, and therefore sometimes in relation to conduct which is not admirable, but extraordinary only. See *Mufaḍḍt.* ii, p. 116, note to v. (4).

Of Sātīdamā different accounts are given in the Geographies: it is generally supposed to be a mountain, but the compilers knew nothing certain about it. The name is evidently non-Arabic. The course of Imra' al-Qais's journey, as described in his poem relating to it, took him north through the Ḥaurān to Damascus, and thence through Syria by Ba'labakk and the Orontes Valley (Ḥamāh and Shaizar are mentioned): thence he crossed the Amanus and Taurus ranges. Sātīdamā may possibly be the name of a mountain in that region.

END OF *DĪWĀN.*

FRAGMENTS

I

Buḥturī, *Ḥamāsah* p. 127.

١ وما عيش الفتى في الناس إلّا   كما أشعلت في ريح شهابا
٢ فيسطع تارة حسنا سناه   ذكيّ اللون ثم يصير هابا

For the last word there is a note في هامشه هبابا: probably هَابًا is an إِشْبَاع of هَبَاءً, "dust."

TRANSLATION

(1) A man's life among mankind is like nothing so much as a kindled brand which thou holdest up to flame in a wind:
(2) At one time it blazes forth with a fair shining light, brilliant in colour—then it falls away into dust.

NOTE

Compare Labīd, *Dīw.* (Khālidī), p. 22[9].

2

Id. p. 157.

١ كبرت وفارقني الأقربون   وأيقنت النفس ألّا خلودا
٢ وبان الأحبّة حتّى فنوا   ولم يترك الدهر منهم عميدا
٣ فيا دهر قدك فاسجح بنا   فلسنا بصخر ولسنا حديدا

TRANSLATION

(1) I have grown old, and all my near kin have left me and gone, and my soul has learnt truly the lesson that there is no abiding;
(2) Those I loved have departed and vanished from sight, and Time has left me not one of them from whom to seek support.
(3) O Time, enough hast thou done! be gentle with us: we are not rocks, we are not iron!

3

Id. p. 181.

١ قَدْ كَانَ مِنْ غَسَّانَ قَبْلَكَ أَمْـــلَاكٌ وَمِـنْ نَصْرٍ ذَوُو نِعَمِ

٢ فَتَتَوَّجُوا مُلْكًا لَهُمْ هِمَمٌ فَفَنُوا فَنَاءَ أَوَائِلِ الْأُمَمِ

٣ لَا تَحْسِبَنَّ الدَّهْرَ مُخْلِدَكُمْ أَوْ دَائِمًا لَكُمُ وَلَمْ يَدُمِ

٤ لَوْ دَامَ دَامَ لِتُبَّعٍ وَذَوِي الْـ أَصْنَاعِ مِنْ عَادٍ وَمِنْ إِرَمِ

TRANSLATION

(1) Already before thee there have been Kings of Ghassān, and Kings of the house of Naṣr, men who scattered favours around ;

(2) They wore their royal dignity like a crown, men of high emprise; but they perished, as the peoples of old have vanished away.

(3) Think not that Time will give perpetuity to you, or stay his march for you, when he stopped not for them ;

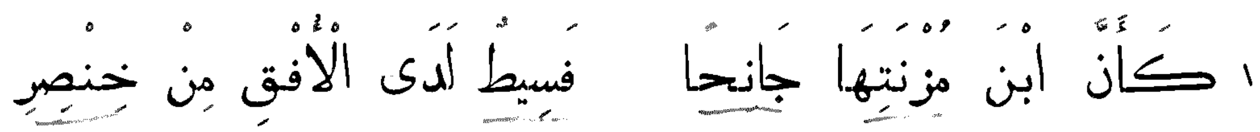
(4) If he could have done so, he had stayed for Tubbaʿ, and the Masters of mighty works, ʿĀd and Iram.

NOTE

The House of Naṣr is the family of the Kings of al-Ḥīrah. Since the dynasties both of Ghassān and of the Lakhmite Kings of al-Ḥīrah were at the height of their power during ʿAmr's life and for long after his death, it is extremely unlikely that these verses, which treat them as great names of the past, are rightly ascribed to him. Their theme is one repeatedly handled by the old poets and their imitators.

4

LA ix, 246[8] and xvii, 293[20].



So also in Marzūqī, *Azminah wa-Amkinah*, i, 287, ii, 57. In Marz. *Azm.* ii, 53 and in *Kitāb aṣ-Ṣināʿatain* 167 the reading is ابْنَ لَيْلَتِهَا.

TRANSLATION

The young moon looked, as it leaned towards its setting, like a paring of the nail of the little finger on the horizon.

5

Asās i, 212, *s.v.* رجل.

وقد بز عنه الرِجلَ ظلما ورمّلوا   عِلاوتَه يومَ العَروبةِ بالدمِ

TRANSLATION

Already had he stripped from him his drawers wrongfully, and they defiled the upper part of his neck with blood on a Friday.

NOTE

Prof. Bevan writes: "*'Arūbah* is given in the Lexx. as an old name for Friday, *yaum al-Jum'ah*: it is the Jewish-Aramaic *'ărūbhtā*. It is remarkable that this expression, as well as the characteristic word *'ilāwah*, meaning 'the upper part of the neck at the base of the skull,' occurs in exactly the same manner in some verses ascribed to A'shà Hamdān (Ahlwardt's *Anonyme Arabische Chronik*, p. 330). A friend of the poet, named Fandash b. Ḥayyān al-Hamdānī, had a quarrel with a man and wounded him slightly. For this act Fandash was slain by the well-known Ibn al-Ash'ath, who is addressed by al-A'shà as follows:

أَفي خَدْشَةٍ بِالعُودِ لَمْ يَدْمَ كَلْمُهَا   ضَرَبْتَ بِمَصْقُولٍ عِلاوَةَ فَنْدَش
وَأَزْهَقْتَ في يَوْمِ العَرُوبَةِ نَفْسَهُ   بِغَيْرِ قَتِيلٍ صَاحِيًا غَيْرَ مُنْتَشِ

The first of these verses is quoted by LA, *s.v.* فندش (anonymously). I suspect that the verse which is cited in the *Asās* is really by A'shà Hamdān, and refers to the same incident,—which occurred in the reign of the Khalīfah 'Abd al-Malik."

6

Naṣr. 297[8] (after Sībawaihi).

يا ربَّ من يبغض أذوادنا   رُحْنَ على بغضائه واغتدين

TRANSLATION

Yea, many there be that hate our troops of camels: yet they come home safe in the evening and go forth in the morning, in spite of their hate.

7

Jāḥidh, *Ḥayawān* v, 26^{19-20}.

١ وَإِذَا الْعَذَارَى بِالدُّخَانِ تَقَنَّعَتْ   وَاسْتَعْجَلَتْ نَصْبَ الْقُدُورِ فَمَلَّتِ

٢ دَرَّتْ بِأَرْزَاقِ الْعِيَالِ مَغَالِقٌ   بِيَدَيَّ مِنْ قَمَعِ الْعِشَارِ الْجِلَّتِ

In the *Ḥamāsah* p. 276 these verses appear in a poem ascribed to Sulmī b. Rabī'ah of Ḍabbah; in the *Aṣma'īyāt* the poem (no. 16) is attributed to 'Ilbā b. Arīm (read Arqam); in the *Amālī* of al-Qālī the former is mentioned as the author. The matter of the verses recurs frequently in the old poetry: cf. *ante* No. II, v. 15.

TRANSLATION

(1) What time the maidens are hidden in a veil of smoke, and make haste to set the cauldrons on the fire, and find the time long [before the meat is cooked],
(2) Then do the gaming-arrows in my hands yield abundantly provision for our dependants, from the upper part of the humps of great she-camels ten months gone in pregnancy.

NOTE

In v. 1 *fa-mallati* may possibly mean "they also roast (or rather broil) [some of the food]," and is so interpreted by Tibrīzi in his commentary to the *Ḥamāsah*; but I prefer the rendering I have chosen: it is often said, in describing such scenes, that the expectant guests, in their hunger, try to anticipate the full cooking of the food (see the index to the *Mufaḍḍt.* vol. ii). The "maidens," *al-'adhārà*, are here the free-born daughters of the household, not the handmaids, *al-imā'*, of the next piece.

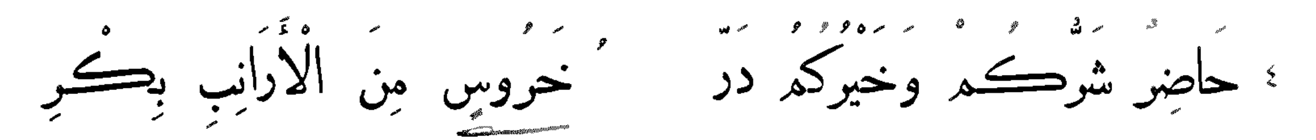
8

Jāḥidh, *Ḥayawān* v, 26^{14-17} and vi, 117^{18-21} (in both passages extremely corrupt).

١ لَيْسَ طَعْمِي طَعْمَ الْأَرَانِبِ إِذْ قَلَّـ   ـصَ دَرُّ اللِّقَاحِ فِي الصِّنَّبْرِ

٢ وَرَأَيْتَ الْإِمَاءَ كَالْجِعْثِنِ الْبَا   لِي عُكُوفًا عَلَى قَرَارَةِ قِدْرِ

٣ وَرَأَيْتَ الدُّخَانَ كَالرَّدْعِ الْأَصْـ   ـحَمِ يَنْبَاعُ مِنْ وَرَاءِ السِّتْرِ



The last verse is given in LA vii, 364[18], without the poet's name, and with the reading شَرُّكُمْ حاضِرٌ.

TRANSLATION

(1) My temper is not the temper of hares, what time the flow of milk of the milch camels becomes scanty in the winter cold,

(2) And thou seest the handmaids crouching like old roots of trees, sticking close to the place where the pot is set;

(3) And thou seest the smoke, like dark-coloured mud, curling forth from behind the women's curtain.

(4) Your evil qualities are always ready, but your good is like the milk-flow of a young hare in her first pregnancy.

NOTE

The text of these verses is made up by combining and amending the readings of the two places in Jāḥiḍh's *Ḥayawān* where they are cited: like almost all the poetical quotations in that book as printed at Cairo, they are disgracefully mishandled by the editor. Fortunately the last verse occurs in the *Lisān*. Jāḥiḍh is speaking of the idea which prevailed among the Arabs that the female hare is the animal which yields the least milk to its young after their birth. The description is that of famine in winter time.

9

Jāḥiḍh, *Ḥayawān* i, 169[20].



This verse is also cited by Jāḥiḍh in the *Kitāb al-Bayān wa-t-Tibyān* i, 159[5], with the reading عَنِ الْأَصْلِ.

TRANSLATION

And a lifter-up of burdens from the main-stock of his tribe when they come upon them, and none else can handle them though he strive his utmost.

NOTE

The verse is quoted in connexion with the condemnation by Jāḥiḍh of forced and strained interpretations of words, and in illustration of Qur'ān xxxviii, 86, for the meaning of تَكَلُّف.

ADDITIONAL NOTES

In Ṭabarī's commentary on the Qur'ān, vol. i, 180, and ii, 49, the following verse is attributed to 'Amr b. Qamī'ah:

ظَلَمَ الْبِطَاحَ لَهُ انْهِلَالُ حَرِيصَةٍ فَصَفَا النِّطَافُ لَهُ بُعَيْدَ الْمُقْلَعِ

The verse is however by al-Ḥādirah: see *Mufaḍḍl.* viii, 7.

In al-Marzūqī's *Kitāb al-Azminah wa-l-Amkinah*, vol. ii, p. 38[9], the first three verses of Ṭarafah's poem No. VIII (Ahlw. *Six Poets*, p. 65) are cited as by 'Amr b. Qamī'ah. The passage is remarkable because it has the expression رَفَعُوا المَنِيحَ, apparently in the sense "they betook themselves to the gaming-arrows," using مَنِيح not in the more usual (or perhaps later) sense of an arrow to which no share in the stakes was allotted, but which was put in merely to make up the required number, but rather as meaning an arrow *with* shares, perhaps a lucky arrow: see the second explanation given to No. II, v. 15, *ante*. For the ordinary meaning of *manīḥ* see *Dīw.* of 'Āmir b. aṭ-Ṭufail, scholion to xi, 2, and *Ḥamāsah* 208, bottom.

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